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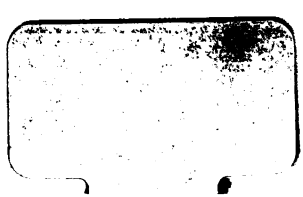

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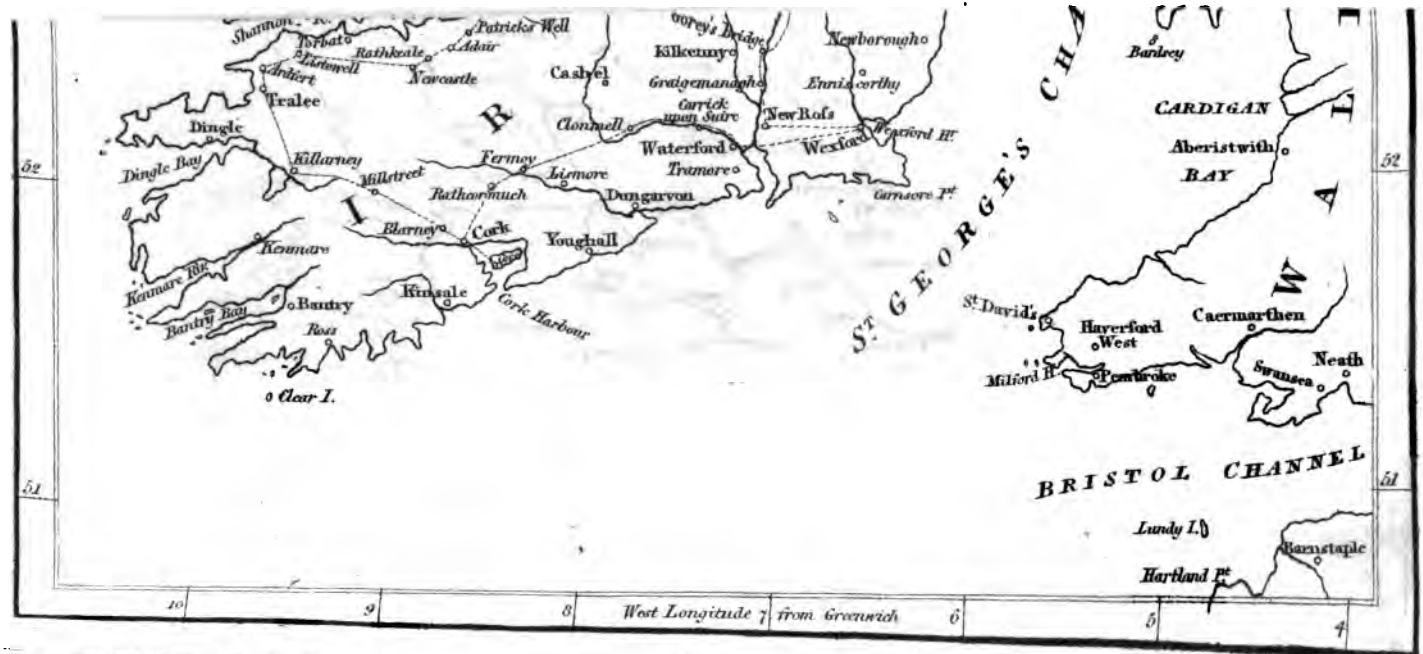
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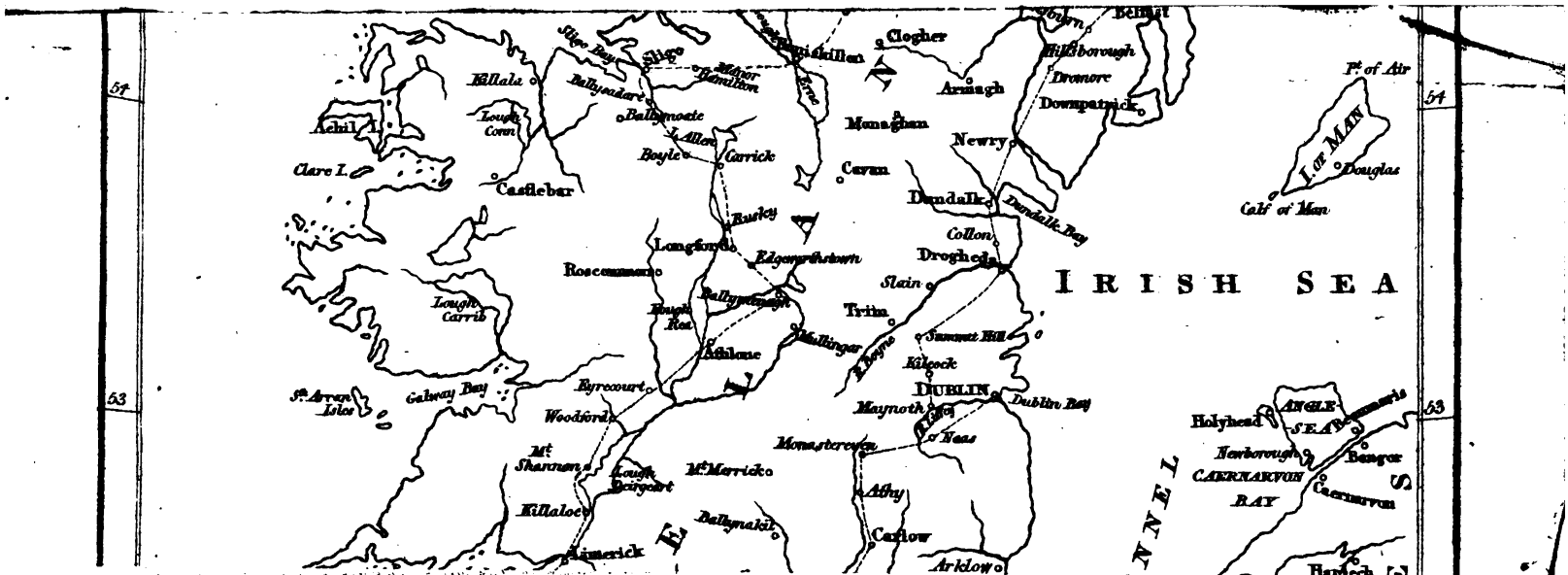
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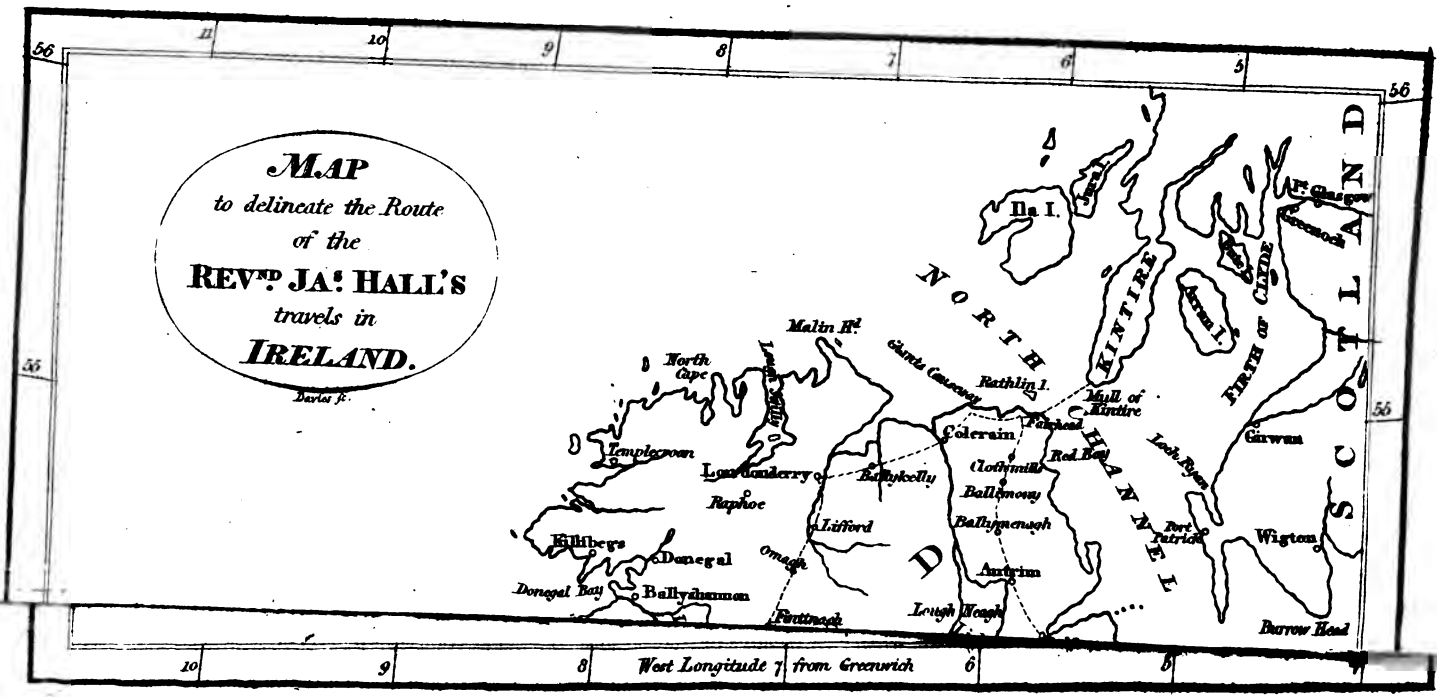
MAP
to delineate the Route
of the
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travels in
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NORTH CHANNEL
SCOTLAND
Ila I.
Islay
Ft Glasgow
Greenock
KINTIRE
Arran I.
FIRTH OF CLYDE
Malin Hd
North Cape
Giants Causeway
Rathlin I.
Mull of Kintire
Finhead
Coleraine
Red Bay
Loch Ryan
Ganwan
Templecoven
Londonderry
Ballykelly
(Loftymill)
Ballymony
Raphoe
Lifford
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TOUR

THROUGH

IRELAND;

PARTICULARLY THE

INTERIOR & LEAST KNOWN PARTS:

CONTAINING

AN ACCURATE VIEW OF THE

Parties, Politics, and Improvements,

IN THE DIFFERENT PROVINCES;

WITH

REFLECTIONS AND OBSERVATIONS

ON THE

UNION OF BRITAIN AND IRELAND;

THE PRACTICABILITY AND ADVANTAGES OF

A TELEGRAPHIC COMMUNICATION

BETWEEN THE TWO COUNTRIES,

AND OTHER MATTERS OF IMPORTANCE.

BY

THE REV. JAMES HALL, A.M.

IN TWO VOLUMES.

VOL. I.

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DEDICATION.

To the Inhabitants of Ireland, in general, and those of the Clergy, Landholders, Magistrates, and others, in particular, in the different Counties, to whom he is known, with all interested in the fate of Ireland, the following candid and impartial account of that Country, is respectfully inscribed by their

Most obedient and

Very humble Servant,

THE AUTHOR.

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TOUR

THROUGH THE INTERIOR AND LEAST KNOWN

PARTS OF IRELAND.

After the publication, in 1807, of my Travels in Scotland, which I performed by an unusual route, I felt a strong desire to visit Ireland, particularly the interior and least known parts; and having, with a view to this, made myself as well acquainted with the country as I could by reading, I determined to gratify my wish by actual observation, and so procured letters of introduction to some of the most respectable and best informed persons in that country, not forgetting that necessary companion, money, which I took with me in drafts on the Bank of Ireland. Thus provided, I directed my course to Liverpool, and took a passage in the Locknel Packet, Captain Roberts, for Dublin; resolving, in order that I might be able to form ac-

curate ideas of the situation, manners, customs, notions, peculiarities, &c. of the Irish, to visit even the lowest of their cabins; to sit and talk with them, hear their complaints, and, by mingling with them familiarly, obtain that information which I could not have gained by distant observation.

On going on board the packet, I could not but remark the great difference between the fares of the passage, that of cabin passengers being one pound eleven shillings and sixpence, and that of the steerage, or hold passengers, only five shillings, which appeared to be too great a difference; as I found several, who could not afford to pay one pound eleven shillings and sixpence, yet could not think of mingling with the crowd in the hold. These, some of whom were beautiful young women, lay on the deck all night, in preference to being huddled together indiscriminately in the hold.

Among the cabin passengers were, an extensive linen-draper, and his wife; and a young man from London, who walked on crutches; the others I seldom saw, as they kept their bed, overcome by sea-sickness.

The fore part of the ship presented a medley of all sorts, many of whom were Irish vagrants, who

had been conducted from parish to parish, at the public expence, till they reached Liverpool, where they were put on board, and, as usual, their passage paid by the corporation of Liverpool, and thus driven out of England.

One of the female passengers, on coming on board, pronounced, with one foot on shore and the other on the packet, that she came on board in the name of the Father, Son, and Holy Ghost: thereby she was fully assured of a safe landing.

Many of the passengers, having had a parting glass with their English friends, came on board in a state of intoxication, having taken care to supply themselves with provisions for the voyage, not forgetting their favourite whiskey, of which they drank freely as long as it lasted, after which their noise ceased, and they sunk lower than before they were elevated.

Having been tossed about by contrary winds, I got an excellent view of the coast, from the mountains of Down to those of Wicklow, with which I was much pleased; though I was sorry for the poor passengers, many of whom were short of provisions, and one actually died in the hold, partly, I believe, for want; of whom we could

learn no more than that his name was Delany, and that he came from the Queen's County.

At Swords, a few miles north from Dublin, we landed some of our passengers, who had procured a boat from the shore by hoisting a signal; they rather preferring to go the remaining part of their journey to Dublin by land, than be longer confined to ship-board.

At length we entered the bay of Dublin, which is very fine, having the Hill of Hough, a peninsula, on the right, and on the left the Black Rock, beautifully ornamented with the seats and villas of the nobility and gentry of the city of Dublin. The Light-House forms a beautiful ornament at the end of the pier, which extends nearly three miles into the bay. A little farther up is the Pigeon-house, or Custom-house, where the packets put in and land their passengers and cargoes. When we were in sight of this, and getting again into the bustle of life, the ships plying round us, and the prospect of relief from short allowance, all seemed to have acquired new life and vigour; but, alas! the poor man who had paid the debt of nature was insensible to the beauties with which we were now surrounded; he was lying in

the hold behind the cable, the people around him not seeming in the least affected by the sight.

The first thing that drew my attention, on landing, was a kind of coach, or caravan, with eight wheels, and the gingles, or jaunting cars, totally different from any thing I had ever seen in London, or in any part of either England or Scotland. A gingle, or jaunting car, holds three persons on each side, sitting with their feet hanging over the wheels, and their backs to each other. In one of these I arrived in Dublin.

Covered carriages were known to the ancients, but fell into disuse, till the beginning of the sixteenth century. They were then, however, used only by women of the first rank; for the men thought it disgraceful to use them. But the Emperor of Germany, kings and princes, about the end of the fifteenth century, began to employ covered carriages on journeys, and afterwards on public solemnities.

The oldest carriages, used by the ladies in England, were known under the now-forgotten name of *whirlicotes*. When Richard II, towards the end of the fourteenth century, was obliged to fly before his rebellious subjects, he and all his followers were on horseback; his mother only, who was indisposed, rode in a carriage. This, however,

became somewhat unfashionable, when that monarch's queen, Anne, daughter to the Emperor, Charles IV, shewed the English ladies how gracefully and conveniently she could ride on a side-saddle. Whirlicotes were laid aside therefore, except at coronations and other public solemnities.

Coaches were first known, in England, about the year 1580, and, as Stowe says, were introduced from Germany, by Fitzallan, Earl of Arundel. Anderson places the period, when coaches began to be in common use, about the year 1605. The celebrated Duke of Buckingham, the favourite of James and Charles, was the first person who rode with a coach and six horses, in 1619. To ridicule this new pomp, the Earl of Northumberland put eight horses to his carriage.

Towards the end of the sixteenth century, John of Finland, on his return from England, among other articles of luxury, carried with him to Sweden the first coach. Before that period, the greatest lords in Sweden, when they travelled by land, took their wives with them on horseback. Princesses even travelled in this manner; and, when it rained, covered themselves with a mantle of wax-cloth.

Coaches to be let for hire, were first established in London in 1625. At that time there were only

twenty, which did not stand in the street, but at the principal inns. In the year 1637, there were, in London and Westminster, fifty hackney coaches. In 1652, their number had increased to two hundred. In 1694, they were limited to seven hundred; and, in 1715, to eight hundred. Afterwards their number was extended to one thousand, and now there are twelve hundred, or thereabout.

Mail-coaches were first established about the year 1783. They travel the longest journeys at the average rate of seven miles an hour, and afford the most rapid means of public conveyance known in any part of the world.

DUBLIN,

the capital of Ireland. This city contains about 180,000 inhabitants, though, a few years ago, it is said to have contained only 156,000. Having put up at Quin's Hotel, I made use of my introductions to the Rev. Dr. Hall, Provost, or President of Trinity College; Mr. Archer, bookseller, Commercial Buildings; Messrs. Gilbert and Hodges, booksellers, George-Street; Alderman Hutton; and other persons of distinction. I soon found

myself in the land of hospitality; among friends who supplied me with money for my drafts, and every thing I wanted.

In Dublin, which is situate near the mouth of the river Liffy, over which are thrown six bridges, connecting the different parts of the city, I could not help sometimes fancying myself in London; for, not only the names, but the streets, in many parts of Dublin, resemble those of London. They have here, as in London, a Temple-Bar, Stanhope-Street, Dorset-Street, Westmoreland-Street, and Smithfield for selling cattle. Dame-Street seems to be the chief street for shops and business; but Parliament-Street, Bridge-Street, and some others, are rising fast into importance. They have but few squares in Dublin. Marien and Mountjoy squares, however, are not inferior to Portman-Square, or any other in London, either in extent or elegance. Even the very names of their hospitals seem of London origin; for, though the name is not one of the prettiest, they have a Lock Hospital here also, which is extremely useful, all kinds of patients being admitted into it.

In Trinity College, which James I. endowed with large estates in the province of Ulster, and to which Charles I. was a benefactor, I found six

hundred and six students in all, who regularly attend prayers in the chapel every day, and, like their brethren in England, turn their face to the East when they begin to repeat the creed. There was more sense in the *costume* of the Polish barons, who, when they began to repeat their creed, usually drew their swords; which was as much as to assert, according to the ideas and customs prevalent in the middle ages, that they would maintain it at the hazard of their lives.

The rooms in the college are neat and commodious. It requires about sixty pounds from a gentleman commoner, to pay for board, tutors, &c. each year, during the time he is at college.

This college is one of the most richly endowed in the king's dominions, and has produced many eminent literary characters. They have here a variety of figures of the human body in wax-work, inclosed in glass cases, exhibiting the veins, sinews, intestines, &c. for the use of the medical students; which collection occupied the ingenious artist many years in forming, being all arranged by his own hands. As a physical school, the college is rising fast in reputation, and fewer young people now go to study either at Glasgow, or Edinburgh, from this country. Among the skeletons, there

is one of an Irish giant, who was nine feet high; and another of a man who became ossified, so that his teeth even grew together before he died.

The Library is a noble spacious room, with excellent accommodation; but the students (which is certainly an inconvenience, especially in cold weather,) are not allowed to take any of the books to their own rooms. The Museum belonging to the college contains a considerable number of curiosities, both natural and artificial.

In the Commercial Coffee-House, Dame-Street, where they have files of newspapers, gazettes extraordinary, the gentlemen of the city meet to read the newspapers, which they have from all quarters in great abundance.

Near the coffee-room, observing a showy hairdresser's shop, and a number of clean, well-dressed workmen employed in it, I stepped in, saying, I wished to have my hair cut. Having got on a gown, one of them began to crop me immediately. After he had cut one side, which he frequently combed, he fell a combing my right eye-brow, and, with one snap of his scissars, in the twinkling of an eye, lopped all the hair off it. On perceiving this, I started from the seat, saying, "Sir, I employed you to cut the hair on my head, but not my eye-

brows. You do not seem to know what mischief you have done. That eye-brow (putting my hand to it) has stood the test of nearly fifty winters, and, in the twinkling of an eye, you have destroyed it." Being really vexed, and not knowing that it is the fashion here for young, dashing people, to have their eye-brows trimmed, I added, "as eye-brows are arched, and intended to prevent sweat from running from the forehead into the eyes, I will raise an action of damages against you, and have you punished." Holding the hairs of my eye-brow in his hand, he replied, shewing them to me, "These are not of much value."—"So *you* may think, but I do not." After my anger had subsided, and his terror abated, I allowed him to proceed with his operations on the head, and to make the one eye-brow like the other. When he had done, he wished to take nothing; but, according to the rules of the shop, which I saw hung up, I paid him eighteen-pence, and departed, still angry at the loss of my eye-brows.

CASTLE OF DUBLIN.

In the Castle, St. Patrick's hall, the ball-room, the supper-room, &c. are all on a splendid scale; and the rooms for the aides-de-camp, who are always in waiting, to be at the lord lieutenant's nod, are neat and convenient. When I offered money to the servant, who shewed me the castle, he refused it. This conduct was very different from that of the servants at Kew and Windsor, as well as at other palaces in England, where for shewing them they take money very readily; nay, demand it. As the servants of the king are supposed to have tolerably good salaries, it borders upon meanness to take money from visitors.

There are varieties of elegant and valuable paintings both in the castle and college. As there is no use for the corps of beef-eaters, dressed in the same way as in the days of Henry VIII. either in Dublin or London, it certainly, in these times, when the people are thinking much more than they say about the taxes, ought to be abolished. There is no harm in the flag always flying in the Castle-Yard, as in the palace at St. James's, as

this is attended with no expence. The lord lieutenant of Ireland's place, besides patronage, is worth 30,000l. per annum.

The National Bank, on the north side of College-Green, which was formerly the parliament-house, was built in 1729, in the most elegant style of architecture. Since so much attention is paid to this noble building, that the roof is covered, in many parts, with copper, which is found to corrode less by the atmospheric air than lead, and the walls of the vaults, where the money is kept, so riveted with iron, that you cannot tear out one stone without bringing many along with it, and five hundred men can fire from the roof and battlements at once, two deep; why are they not to have, as is the case at the Bank of England, and other great buildings, a reservoir on the top for water, in case of fire? There is something ingenious in the construction of the doors of this Bank. They open both ways, with the utmost ease, and, by means of the hinges being on a double inclined plane, without any weight or spring, they shut immediately of their own accord. The cellars below the house of lords and commons, which were formerly employed for keeping wine, are now to be employed in keeping the plate of the nobility

and gentlemen of the country, when they go abroad, and in troublous times; but, as there is no admission of air but by the cellar-doors when opened, I should not be surprised, unless great care be taken, if those that go in for the plate never return, or be knocked down instantly as the door is opened, by the foul air. Many places in the Bank are lighted by lanterns from the roof, where it could not be done otherwise. That which lights the great hall is raised considerably above the roof, and serves for an ornament. There was a law at Rome, that no vote should pass in the senate-house after the sun was set, lest some of the senators, by the fatigue of staying long, and after that hour, should drink more than they ought, who have to give their vote on a matter of importance. Had this been a law in Ireland, and were it a law in Britain, there would be fewer coffee-houses and wine-cellars near the parliament-house.

The old Bank, it seems, notwithstanding the number near Dublin already, is to be converted into another barracks.

The new Custom-house is a noble building. Its dome has somewhat the appearance of that of St. Paul's church, London; supported by splendid

pillars, both Doric and Corinthian. National buildings and monuments were splendid at Rome. This is more the case in Ireland than in England. It is unfortunate that, at Dublin, Liverpool, and some other places, they are so fond of draw-bridges, when bridges that swing or move upon balls as a centre, projecting from each side so as to meet in the middle, are found to serve the purpose equally well; while they are more neat, and not so expensive.

Both the export and import trade of Dublin is very considerable. At all seasons, during peace, you generally find in the harbours, ships from almost all nations, filling both sides of the river, for more than a mile, and so close together, that, lest any mischief should arise from fire, none is allowed to be lighted in any ship while in the harbour, under a very severe penalty.

I observed some ships laden with the cake of rape-seed, which is employed, like lint-seed cake, in feeding cattle, and manuring grounds. As rape oil does not burn clear, and is found not so good for painters, it is not so much used by them now as formerly.

At the west end of the city, the harbour being at the east, there are small craft, but these are con-

structed for the canal, and passing through locks. A packet goes twice every day from the upper end of James-street to near Carlow, a distance of forty miles, with passengers; the fare six shillings each.

The Marine School at Dublin supports, clothes, and educates, one hundred and twenty boys, who in general are sent to sea; and some of them have become captains in the British navy. The schoolmaster has in all about ninety pounds a year. Schools, supported by subscription, free schools, and other charities of the kind, are of use; but, as is the case in England, there are shameful abuses in many of them. I might instance the Blue Coat School at Dublin, the Grammar School at Berkhamstead in Hertfordshire, and many others.

The Hibernian School is a noble institution, where the children of soldiers, born in the army only, are admitted.

The Theatre does not seem to be under the best regulation; it being evident that the upper galleries rule the house, hiss off, or order back players, as they please. But this can partly be accounted for. The galleries, in general, are best filled, and draw the most money: so, like governments in most countries, which flatter and support those who have the command of the people, and can

do them most good; the players are obsequious to the galleries, and seem more desirous of pleasing these deities, than the less numerous visitors of the pit and boxes. How the genteel people in the city put up with this, I know not; for it is notorious that rioting prevails in the galleries; people drinking whiskey, porter, punch, &c. &c. there, and getting drunk, as if they were in an ale-house.

The cars, a kind of carts, with solid pieces of wood for wheels, not two feet in diameter, and which are almost universally used in Ireland, are to be seen every where in the streets of Dublin. To those who have been accustomed to see the substantial carts and waggons used in England, and now also generally in almost all parts of Scotland, these cars have but a mean appearance. Whatever may be said of their being good for going up and down hill, not easily overturned, and easily loaded, as well as cheap and convenient, they are certainly improper; as, owing to the lowness of the wheels, and the centre of motion being far below the pull of the horse's shoulder, they become destructive to the poor animals that draw them, and consequently unprofitable to their owners.

Passing along a principal street, I observed proposals hung out at a shop door for the Hibernian and Encyclopædian Magazine. As there is no end of coining names, and it is sometimes extremely difficult to baptize, as they term it, a periodical work properly, some of these magazines might, with great propriety, be termed the Trifling Magazines.

Though orchards, in many parts of Wales, and the West of England, have scarcely any fence, yet few depredations are made on them; and in many places of the North of Ireland, as well as in Scotland, to this day, the faithful dog being their guard, they have no lock on their doors; yet it is otherwise in Dublin; for locks, bars, watchmen, and the utmost care, are sometimes found insufficient to protect the inhabitants from the depredations of those depraved wretches, who will not work, but think, according to the proverb, that it is better to steal and be hanged, than die for want. Indeed, as it is said of Love, that it laughs at locksmiths; so it may be said of many of the thieves in Dublin.

There is a regulation in the police of Dublin, which I cannot but think worthy of being adopted in London, where it is still more necessary. The

watch is kept up throughout the whole twenty-four hours. Coaches from the country are every day coming into London, greatly overloaded on the top, driving very rapidly; cruel fellows over-driving bullocks, and various cruelties practised, without dread of punishment. Before the watch are set, in the twilight, robberies are committed. A few years ago, a literary gentleman of my acquaintance was hustled and robbed by a gang of five or six footpads, on the pavement opposite St. James's church, Piccadilly, between four and five o'clock in the evening. It was the month of December, but still it was not quite dark. The gentleman seized the fellow who took his pocket-book, and called aloud to the neighbours and passengers to seize the fellow to whom the pickpocket had handed it. No one, however, came to his aid for some time. Every one minded his own business, and the receiver escaped. The rest of the gang, seeing that no one gave himself much trouble about the matter, returned, and threatened the gentleman, if he did not let go their associate, to rescue him by violent means, They were soon dispersed, on the assembling of the mob, and he led his prisoner to St. James's watch-house. The constable on duty refused to receive him, because,

he said, the watch was not set, and would not be set till eight o'clock. William Town, the thief, was then taken to Marlborough-street Office. He was found guilty at the county sessions, and sentenced to six months imprisonment and hard labour. Mr. Mainwaring arraigned the conduct of the constable, and stated that the law considered every man as a constable on such emergencies, and that the person attacked had a right to call for the assistance of every one within hearing. True; and that right he did not fail to exercise. But what signifies a right without a remedy? A number of persons in St. James's parish, and thereabouts, on that occasion, held meetings for the establishment of a constant watch, and, for that purpose, the case just mentioned was stated in the newspapers. But the project of a constant watch died away. Good laws are of no avail, if they cannot at all times be carried into execution.

The Royal Exchange is a noble building, the dome of which is supported by numerous pillars. Here the gentlemen meet and transact business. Opposite the main entrance, near the wall, is a statue of George III. of beautiful marble, erected in 1764, by the Duke of Northumberland, then viceroy of

Ireland. The dome being low, does not appear to advantage.

At St. Patrick's well, in a corner within the cathedral, which is an old Gothic building, notwithstanding that superstition and ignorance are fast decreasing, even yet, many who have weak eyes and head-aches, wash their eyes and head, and think themselves cured. They also believe that the water of this well prevents retching, &c. &c. and I observed a woman who had come more than forty miles to drink of it, as it is believed also to cure barrenness.

The *Foundling Hospital*, which is near Dublin, is supported by a tax on the inhabitants of the city, at about five per cent. on their house rent. The children in the hospital amounted this year to between six and seven hundred. In the month of April, 1806, there were admitted two hundred and thirty-six children; and, on one of the days in which I visited the house, there were brought in eight children, between four and six o'clock in the evening, some of them nearly dead, having been carried a great way; making twelve in all admitted in the course of that day.

Infants are brought to this place from various parts of Scotland and England, as well as Ireland.

During one year, lately, there were admitted one thousand and forty boys, and one thousand one hundred and twenty girls. Of that number, six hundred and thirty-two were left by the mothers, two hundred and sixty-nine were sent in by the fathers, and about one hundred and twenty were left exposed in various parts of the country. There are nurses waiting every day, to attend the children as they come in. In one room I saw twelve children, two in each cradle, with their heads laid different ways, newly sent in, nearly dead from fatigue and want of care. The name of the person that brings them is always entered in the register, and the children are marked in the arm, something like the tattooing of the natives of the islands in the Pacific Ocean; the girls near the shoulder, and the boys lower down. Many of the infants recruit wonderfully after they come into the house, and become fine stout children. From the 25th of June, in a late year, to the 8th of April the year following, there had been admitted one thousand six hundred and thirty-eight children.

To the disgrace of the Protestants in Ireland, most of the children are from the North, and the manufacturing counties. A few days before I

visited the hospital, two women came from London with children, saying, that as the fathers were Irishmen, and they could not get these children admitted into the Foundling Hospital at London, they had brought them there. The infants generally, soon after they arrive, are sent into the country to nurse; as it can be done there much cheaper than in Dublin. The same economy is studied in procuring for them good education; for the governors have a number of schools, in various parts of the kingdom, to which they send them when they are of sufficient age. On my way to Cork, I travelled some miles with a large caravan full of boys, belonging to this hospital, who were thus far on their way to one of those schools at Inchinnen. The caravan, on its return, was to bring thence, and from other places, to Dublin, the boys that were grown up and educated; that the governors might apprentice them, or place them out in situations suitable to their capacities and inclinations.

I was no way surprised at not finding here any of the machines for preventing women from overlaying children, as I could find none either in the Foundling, or any of the Lying-in Hospitals in London; which is surprising, considering that

many thousands of children have been overlaid in England in the course of the last century. They are to be found in many parts of the continent.

The Royal Infirmary, in Dublin, for the support of decayed and wounded soldiers, is an extensive, showy building, in a fine airy situation, at the west end of the city, near several other extensive charities, and is on the same plan with that at Chelsea, only the out-pensioners have not so much pay. The in-pensioners generally amount to four hundred.

The Rotunda is a splendid building, connected with the Lying-in Hospital. As there was a ball at the Rotunda, during the time I was in Dublin, I took care to be present. "One ticket half-a-guinea, or three for a guinea; the profits to go to the Lying-in Hospital." By various kinds of advertisements, the ladies were requested, as much as possible, to appear in poplin. The dancing began at nine o'clock in the evening, and many staid till the light of returning day saved them the expence of flambeaux to light them home.

While contemplating the splendour, flutter, and vanity of this gay scene, I often found my spirits damped, by reflecting on the scenes of poverty and distress I had seen through the day; particu-

larly one in a cellar, or eating-house, into which my curiosity had led me, and where I found a fine young woman, who having formed an unfortunate attachment for an unprincipled young man, who, although he married her after having seduced her, had left her in a state of pregnancy unprotected; her father, an opulent man, refusing to assist her also, so that she was now dependant on the bounty of the visitors of this miserable place, where she now resided. She had not a penny in her pocket, neither had she clothes prepared for the infant, or to cover herself in the hour of distress. I gave her a note to a respectable physician, and left with her a little money, which she accepted with tears of gratitude. Did the rich and gay visit haunts of this kind, they would meet with scenes of distress sufficient to rouse their feelings, and to induce them to join trembling with their mirth.

When I went to view the Round Church, as it is called, which had been fourteen years under repairs, I found in the church-yard a poor but clean-looking woman, weeping over the grave of her son, who had been drowned in the canal, in the twenty-first year of his age, the last of ten children, and her only support; her husband having also lately died. In this church, which is

one of the most splendid I ever saw, either in England or elsewhere, (among other conveniences, it having four fire-places, at equal distances,) the clergyman whom I heard preach spoke very much with the Irish brogue.

In St. Peter's church-yard, I found some people had their coat of arms, by way of ornament, carved on their grave-stones; and I saw a young woman, a Roman Catholic, carried to the grave on men's shoulders, in a kind of triumphal car, ornamented with white plumes and ribbons.

In Swift's Hospital, an asylum for lunatics, which is five times larger than the Dean left it, there are a number of keepers supported by the house; as well as boarders, who pay eighty guineas a year, and are allowed a servant. There are one hundred and thirty patients in all; some of whom they are obliged to secure by chains. I was sorry for Colonel B——'s daughter, a good-looking young woman, whom I saw walking about, arm in arm, with another young female, conversing, and behaving with the utmost propriety, although every night she was confined in a strait waistcoat. I found the keeper's head much bruised, by blows he had received from some of the patients, in the execution of his painful duty. This hospital, as well as Lady Steven-

son's, in the vicinity, which is open for the cure of all disorders, seems under excellent management. The physicians attend every day. They have, as is indeed not common in other hospitals, shower, vapour, hot and cold baths, and every other requisite accommodation.

In the Library for the improvement of the clergy of Dublin, near St. Patrick's church, I perceived that great part of the books once belonged to Dr. Stillingfleet, who wrote the Origines Sacræ; and I thought it surprising that, notwithstanding the many Hebrew books and Commentaries on the Bible this library contains, the gentlemen who keep it could not lay their hands on Pagnini's Hebrew Bible, the only book I happened to ask for; nor could they tell me, after consulting their catalogue, whether the book was in the library or not.

The ashes of Dean Swift are deposited at the foot of a pillar in St. Patrick's church, from which his bust projects. The Rev. Dr. Craddock, nephew to the late Archbishop of that name, and who seems well acquainted with the world, and with books, went with me to St. Patrick's church, to point out Swift's monument, and other things worthy notice.

The Quakers have a school near Swift's Hos-

pital, for the education of the children of their own poor; but they admit the children of people of all persuasions, both boys and girls; as they accept the subscription of their parents and friends.

The Duke of Leinster's house, Kildare-Street, and that of Lord Powerscourt, William-Street, are among the most splendid private houses in Dublin.

Connected with the Royal Charity School at Dublin, which supports, educates, and clothes one hundred and twenty boys, there are forty-two others of the same nature, scattered up and down the kingdom, none of which contain less than sixty boys. These being supported by government, the children are allowed to choose what trade they please. Their uniform is a grey coat with red cuffs and collar, and brown linen small-clothes.

Many of the mechanics in Dublin can afford to live as well as those in London, Edinburgh, and other great towns. Having been introduced by a respectable clergyman to the house of Mr. Mac—l's, a taylor, who has an excellent house near the castle, and an extensive business, where there was a select respectable company, I found a dinner that would not have disgraced a nobleman's table, and the wines as good as any in Britain. His

claret, which was excellent, he called *Orthodoxy*, as he said it keeps the clergy sober.

It is surprising that the mechanics and trades-people in Dublin have not been able to build, or procure, alms-houses for the widows of decayed tradesmen, even on a small scale. This should be more attended to in Ireland. The contrast between London and Dublin, in this point of view, is striking.

Many of the low people in Dublin are abandoned in the extreme. I heard some women in the streets swearing by the living Jesus, by the holy Paul, by the blood of the Holy Ghost, and the like. One of them, after cursing another, and praying that the devil might hunt her soul, all of a sudden, added, "Arrah, come honey, though you were at Kilkenny and I at Dublin, by the holy cross I would speak well of you." The other replied, "Get you gone; I was a lady when your skin in many places appeared through your clothes."

Among other curiosities, I went to see the famous old bell at Lord Moira's. This bell, it seems, has been in the family of the Lavenies, in the county of Down, for many generations, and came from them into the family of the late Lord Moira. It is supposed to be St. Patrick's bell;

and, having a handle at the top, weighs about sixteen pounds. It is of the same shape, metal, and appearance, as the bell belonging to the church of Birnie, in Morayshire, Scotland, which was brought there during the eighth century; having, according to tradition, been baptized by the Pope. This bell, which is of a square form, has a dull melancholy sound, like that of Birnie; and has a hole in one of its sides, like a quarterly moon. The only difference between the two is, that the bell belonging to the family of Moira is in better condition, and not so much corroded by the tooth of time as that of Birnie. Birnie church seems to have been converted into a cathedral, soon after the introduction of Christianity into Scotland.

Having heard one of the fathers of the Roman Catholic church saying mass, I was hurt at the mumbling manner in which he hurried it over; but, upon being conducted into the vestry, by one who thought me a Roman Catholic priest, and finding him on his knees alone, fervent with his Maker, that the prayers he had been offering up might be heard, I began to conceive a better opinion of him.

In Dublin, beggars frequently come into the inns and coffee-houses, and go among the benches,

soliciting charity. One of them, with a blue eye and broken nose, put me in mind of a fellow that used to go into the coffee-houses and taverns in London, offering to permit any person to give him as heavy a blow on the face as he could, for sixpence. Some gave him most unmerciful blows, but his face was so hard that he scarcely felt them.

Though some of the newspapers in Dublin, and, among others, the Evening Post, seem to be conducted with propriety, and are fraught with useful information, yet it is the reverse with others; for, in the Freemason's Journal, not long ago, there appeared an extremely indelicate paper, respecting bakehouses, the writer signing himself *Antidirticus.*

At Bishop's Inn, near the Black Rock, a village three or four miles distant from Dublin, where many of the gentlemen, as before observed, have their country-houses, I found a billiard-table, worth sixty guineas, and gentlemen playing at it; while Messrs. Alcoran and Bell, two Methodist preachers, were preaching in the street, with black silk caps on their heads, and a variety of people hearing them. Having travelled through all the North of Ireland, preaching in the street, they told

us (for they relieved one another in speaking) that they met with no interruption, except from one person, who threw a stone and hit one of them on the head. When the sermon was over, one of them delivered a long panegyric on the Bible, and then offered some copies for sale, at what he called a reduced price, saying, "Here is a book worth many millions, which is offered to you by the servants of God, for less than you sometimes spend in an evening at an ale-house." Soon after he had said this, a woman, tolerably well dressed, stepped up and bought one of the Bibles, as if she had been unacquainted with them. Far be it from me to think her a decoy-duck; yet I saw her in the evening returning with these servants of the Lord to Dublin, in a gingle, or jaunting car, which they seem to employ regularly; and which, being a cheap mode of conveyance, one horse generally drawing six persons, besides the driver, at the rate of sixpence each four miles, is much wanted in the vicinity of London, Edinburgh, and Glasgow, and other populous towns in Britain.

There are a number of Martello towers all round the coast about Dublin, with two cannons on each, and men to work them. These, being properly elevated, will carry near two miles, and do

execution. "The only way to have no use for cannon, is to have plenty of them in readiness," was the saying of a great man.

There is what may be called the Wapping of Dublin, not far from the Quays, where a number of low, worthless people live, and prey on the sailors, as also on every one that comes their way. In this sink of pollution the unwary, of both sexes, are often ensnared; and retire, finding the seeds of disorder springing up in their constitution.

On a certain innkepeer's sign is inscribed, "Coffins made and mended." This he uses as a decoy for people to come in. Upon inquiry, he tells people that he mends coffins, when sent to him for that purpose; but that he means nothing more by the inscription on his sign than to raise people's curiosity, and induce them to come in and call for something, which it is often the cause of.

Notwithstanding the remarkable hospitality of the Irish, and their readiness to oblige, some of the better sort are rather unkind. When I called at No. 27, Glocester Street, with a letter from a gentleman in London, and simply requested to be informed, as the gentleman had removed from that house, whether they knew his address, I heard a

person, whom I afterwards understood to be the master of the house, asking rather more sulkily than civilly, "Who can that be, who is so extremely troublesome?" But, to do them justice, this was almost the only mark of incivility I met with, from poor or rich, in Dublin.

Horses in Dublin are much to be pitied, when compared with many of those in England; for, if a carman, or jockey, or hirer, pay eight or ten pounds for a horse, he thinks the sooner he gets the money out of him the better; and often kills him in getting it. I have seen a horse in Scotland, that bit, kicked, and would never after suffer to come near him, a servant, that had embezzled the money which his master had given to feed and support the dumb animal on a long journey. Some of the horses in Ireland do this to their hard-hearted masters; but they give it over, being generally starved and lashed into obedience.

Perceiving one morning a number of people all going one way, I followed, and soon found myself in a Roman Catholic chapel, where the priest was officiating at the altar in large jack-boots, and a boy at his side, wearing a surplice, and without either shoes or stockings.

In Dublin, and the vicinity, there are schools

kept by Roman Catholic teachers, who take and educate the children of Protestants, without fee or reward; so that, in this point of view, the Methodists and other dissenters are not more generous than the Roman Catholics. However, notwithstanding this, there are thousands of Roman Catholics in Dublin, who, as well as their children, can neither read nor write, nor seem to have the desire to be instructed.

On my way to the Hill of Hough, a peninsula on the north side of the bay of Dublin, as above observed, I visited the Black Quarry, where the stones are hard and excellent, and black as coal; also the well near Glentarf, which many of the common people believe served their forefathers both for *meat* and drink, while they defended themselves against the Danes.

In and near Dublin, land lets at about eleven pounds *per* acre, being nearly double what it brings the proprietors in the vicinity of London; but notwithstanding this high price of land, a hundredweight of potatoes costs only four shillings and fourpence; and fourteen pounds are generally sold for about sixpence.

Though there are by far too many inns and alehouses about Dublin, yet, such is the state of

morals, that they are all generally full, even before breakfast. Though they do not commonly dance at the wakes about Dublin, they have almost every other amusement. Having gone into various cabins in the vicinity of the city, under one pretence or other; when speaking of the wakes in one of these, the good woman's daughter, a young girl, told me that she should like it well if they would introduce dancing as a part of their amusement.

Though there are many, very many, pious, well-behaved people, of both sexes, in this city, yet I never saw so many drunken women as in Dublin. Many of the mechanics' wives, and others of the lower classes, when they can get it, will drink, without being much intoxicated, three or four noggins, or half-pints, of whiskey *per* day. Many of the people, who have not decent clothes to appear in on Sunday, work all that day, and then drink on Monday and Tuesday, or till all their money be gone.

A skilful mechanic in Dublin sometimes earns three or four pounds a week; and, as is the case in London, a good boot-maker often gains twelve or fifteen shillings a day. Nay, a cobler in his stall, in the streets, often finds no difficulty in earning thirty shillings a week.

With regard to labourers, a good one generally gets two shillings and sixpence a day. However, it often happens that many of these can find no employment. The price of labour is different at a distance from Dublin: within thirty miles of the city, all the year round, a good labourer does not, generally, get above one shilling a day, and finds his own victuals.

All kinds of amusements are carried on in Dublin on Sunday; such as foot-ball, dancing, card-playing, &c. One Sunday I saw a blind fiddler going through the streets, playing on his fiddle, without the least interruption, as it appeared nothing uncommon. In going through Trinity College, on another Sunday, I heard the students playing on violins, flutes, and other musical instruments.

In a tavern into which I stepped one forenoon, being a little fatigued, I found a boy, who had come in for a pint of beer, insist with the mistress a considerable time that he had paid for it; though, with a view to conceal the money, he had put it into the cuff of his coat. He was only six years of age. When boys so young are taught the art of cheating, and permitted to practise such conduct, it is not surprising that they afterwards become subjects for the jail and the gibbet.

There are some people in Dublin possessed of great fortunes. The Earl of Ormond, among others, who has thirty thousand pounds a year of landed property, would, it is said, have two hundred thousand pounds, were the current leases out. The earldom, but not the title of Duke, has been restored to the family since the forfeiture.

Many of the merchants and tradesmen in Dublin become what is termed middles-men, or land-canters; in other words, men who live mostly by the profits of subsetting leases which they hold in the country. I was pleased to find a respectable young bookseller in Dublin, who has a long lease in the county of Wicklow, left him by his father, which he has subset, but in such a way as that the tenants may live on it with some degree of comfort.

To be a proprietor of a newspaper in Dublin, as is the case in London, Edinburgh, and other places, is often a matter of much importance. The editor of an evening paper in Dublin nets, it is said, a thousand pounds a year; the information it contains, in general, being correct and accurate.

The Phœnix Park, which is seven miles round, is the Hyde Park of Dublin; but it is much more extensive, variegated, and agreeable, than any pub-

lic walk about London, not even Kensington Gardens excepted. At the entrance to this park is a most delightful view of Lady Stevenson's and Swift's Hospitals, the Royal Hospital, and other extensive buildings; and, soon after, in the middle of the park, a fine view of the Lord Lieutenant's summer-house; the park stored with great numbers of thorn and other trees, and various flocks of deer, so tame that they will almost allow themselves to be touched. The truth is, the environs of Dublin, in many places, are fully as pleasing to the eye as those of London, if not more so.

Having been overtaken by a shower one day, on leaving the Phœnix Park, I went into a public-house, where I found a number of people, and among the rest two young oyster-wenches, so superstitious that they fell down on their knees, and would not be persuaded but that I was a father-confessor, able to forgive their sins, which they begged me to do, in a manner that proved their extreme ignorance.

The circuit round Dublin is about ten miles, but will soon be more extensive, as the buildings are increasing in every direction. The splendid buildings erecting in the skirts of the city, form a

curious contrast with the low cabins and clay huts pulling down to make room for them.

So great is the trade and bustle about Dublin, and so often do they cross and re-cross the Liffy, that, besides the new bridge at the upper end of the harbour, which has five others above it, there are several boats at different places, perpetually crossing and re-crossing with passengers, at a half-penny each. The range of shipping being extremely thick, their masts appear like a wood. In winter they come more than a mile into the city, with rows of shops and other buildings along on each side of the quays. Such a sight is extremely pleasing.

On many signs in Dublin, as well as various parts of Ireland, I observed the words "Snach-house," a term general here for a *lunch*.

It is observed of the Irish, that, in general, they seem to have more pleasure in bustling and procuring any thing than in the enjoyment of it. This, I hope, will not be the case with what are termed The Society Buildings, which are elegant and extensive. These are partly built by subscription, but are to be completed by a grant from parliament. Here I found an extensive and well-

arranged Museum, and what may be termed a Picture Gallery, with an extensive collection of ancient busts and statues, for artists to copy at their leisure. Here also I fell in with the Rev. Dr. Smyth, chairman of the society; Mr. Higgins, their professor of chemistry and mineralogy; and a certain good old man, above eighty, who has a child born to him every year. Socrates disapproves of old fathers; and physicians observe, that the children of old men have generally sunk, hollow eyes, and that, by the time they are thirty, they appear old men; being more subject to consumptions than the children of young men. In numerous families, by the same father and mother, though the younger children shoot up and become tall, it has been observed, that they are seldom so stout and able to bear fatigue, as the elder branches of it. Too early marriages are alike to be discountenanced; for we find in many manufacturing towns, in the north and west of England, as well as other places, where boys sometimes marry girls of thirteen or fourteen, their children seldom live long, or arrive at the ordinary stature.

BOTANICAL GARDEN.

The Botanical Garden, in the vicinity of Dublin, is the most extensive and complete I ever saw. The Botanical Gardens at Oxford, Edinburgh, Cambridge, and that of the physicians at London, are inferior in regard of extent, variety of soil, number of plants, and in the manner of arrangement. The head-gardener, who is a Scotchman, and has a house and a salary of one hundred pounds a year, with other advantages, has matters so arranged, that all the plants good for sheep, horned black cattle, pigs, goats, and other animals, and for mankind, are each kept distinct. In the garden, things are so contrived, that the plants have every kind of soil and exposure. The collection of exotics here is astonishing; it would fill a volume to mention their names. In the green-house, which is extensive, I found that the Cobæco-scandens, a Mexican plant, had grown eighty feet in a few months, though the stem near the root is not thicker than a goose-quill. Here I found the indigo plant, bamboo, the cochineal tree, cotton tree, bread-fruit tree, with some plants of the Norfolk Island pines,

which, in their native soil, grow sometimes three hundred feet high. In short, they have here many thousand different species of plants, besides that species of rose lately discovered in Ireland, and for which the discoverer received a handsome premium. Here too they have the rock plant, and heaps of stones collected, on which it takes root; weeping-broom, and a thousand others. Each plant has a neat piece of wood at the foot, with the Linnæan and English name, more distinctly marked on it than in any other garden in Britain. Ireland is at length fairly on the road to improvement. She, however, still wants the assisting hand of government to keep her going.

Sir Richard Steele and Mr. Addison wrote many papers of the Spectator on the spot where the garden is. It then belonged to Sir Richard, where he had a house, and where Mr. Addison often visited him.

As it was in France in the days of Lewis XIV. and, I believe, even now in Dublin, there is a curious contrast between the grandeur of the national buildings and public monuments, and the poverty of the great body of the people. The public buildings of the Roman empire, and their national monuments, were grand and magnificent;

but they were seldom erected by oppressing the poor.

At Alderman Hutton's, Leason-Street, where pious people generally meet, and where a sermon is preached every Wednesday evening, the son of a judge, Mr. K—ly, who a few years ago married a lady with ten thousand pounds, preached to us; and, like Mr. Haldane, and some others in Scotland, this well-meaning man lays out the greater part of his income in building chapels, and almost all the year round goes about, preaching. I did not admire Mr. K—ly's sermon. It consisted merely of a number of phrases from Scripture, and his remarks on them put together without bearing on any one point, or tending to prove any thing. It put me in mind of a volume I had seen in the public library at St. Andrew's, Scotland, containing two treatises; the one on dancing, and the other on the resurrection of Jesus. However, I was much pleased with the alderman's conversation, and the amiable conduct of his lady. Their remarks, as we went out in their carriage, the way of the Black Rock, to their country-house, on the topics that occurred, indicated that their minds were strongly impressed with a sense of religion. Their attention to me I shall always bear in grateful recollection.

In one of my walks about the city, I fell in with two men who were speaking rather loud, and one of them, whom I afterwards found to be a bachelor, swearing by all the *horrors of matrimony*.

When speaking to Dr. Hill, of Harcourt-Street, to whom I had been introduced, about the strata, the minerals, and physical geography of Ireland, he satisfied me that the vast number and extent of peat-bog in Ireland is owing to the natural moisture of the climate; and, however strange it may appear to those who have not seen it, from a variety of well-attested facts, and what he had seen himself, he satisfied me that these bogs sometimes, after a heavy fall of rain, and having imbibed much moisture, often shift their place, destroying much valuable ground as they move along. A gentleman, he told me, had, not long ago, lost forty acres of his best ground by means of a part of the bog of Allen coming down after a heavy fall of rain, not slowly, but with great rapidity, and completely covering it. I had no doubt of what the Doctor said, since it is well known that the Solway Moss, on the Scotch border, in the year 1771, being swoln by rain, burst through the shell of turf which covers it, and spread an inky half-fluid deluge over

four hundred acres of cultivated land in the neighbouring valley, which it entirely filled.

When speaking of the dampness of the air and moist climate of Ireland, and the natural tendency that this has to bring on agues, and other diseases of the kind, he told me that the constitutions of Irishmen become, as it were, familiarized to the atmosphere; and that during a continuation of fine dry weather, when other people feel themselves extremely comfortable, an Irishman feels otherwise. Though some are of a different opinion, many confirm this notion of the Doctor's. As a proof that Irishmen are less hurt by damp air than others; at St. Domingo, during the last expedition, while three thousand English soldiers died, owing to the damp air, arising from the wind being from a certain quarter, not an Irishman was in the least hurt by it. This moisture in the air is also supposed to be the cause why there are neither serpents, moles, nor nightingales in Ireland.

The Irish do not seem destitute of invention. While I was sauntering about the end of the canal, at James-Street, I found a carpenter had erected a windmill over the deck at the stern of one of the boats, calculated to drive a pair of wheels below, operating like the fins of a fish, to make the boat go

forward, without either oars or other impulse. If he succeed, he is to receive three hundred pounds a year from the Canal Company at Dublin.

The gardens at the Rotunda, which are the Vauxhall of Dublin, are in some places beautifully shaded with trees, and pretty; but the orchestra, and seats for invalids, who walk in these gardens, are mean and disgraceful in the extreme. Since individuals do not seem to find it their interest to improve or repair them, is it not surprising that the people in Dublin, who do not want either taste or national spirit, have not better accommodation for those who choose to walk in them? At certain seasons, in the evening, people dance in the gardens, and pay sixpence each for admission, while a band of music is playing; but at the end of two hours they must retire, or be confined in the gardens all night. Sometimes fifteen hundred people convene on these occasions. A guinea and a crown are given to the band, and the overplus goes to the funds of the Lying-in-Hospital.

After passing some weeks in and about Dublin, and the weather becoming fine, I began to think of viewing other parts of the kingdom; and, for that purpose, of buying a poney, and hiring a young person to go along with me. No sooner did I

mention this to a clergyman, to whom I had been introduced, than he offered to conduct me to where I could find both. He was as good as his word; for, having conducted me to a place where great numbers of horses were on sale, I fixed on a neat gray poney, about twelve hands high, somewhat like myself advanced in years, and agreed to pay sixteen guineas for him, if upon trial I found he would suit my purpose; which I paid, having found him safe and sound. By the time I returned from trying the poney, my friend had procured a genteel-looking boy, about fourteen years of age, whose parents wished he should go with me; also a neat portmanteau, to fix before on the saddle. Thus equipped, I set out in company with a young gentleman, who wished to proceed as I did, by short and easy stages to Cork. His servant rode on horseback; and mine, who was dressed in a new short black coat and vest, gray pantaloons, and a new hat, without either shoes or stockings, for he generally carried them in his hand, ran at our feet. He was a stout youth of his age, clever, very attentive and obliging, and could read and write tolerably well; though, as is customary with the children of many poor people, he had scarcely ever had a shoe or stocking on his feet before those I

gave him. Like Friday, Robinson Crusoe's man, stockings and shoes were to him an inconvenience.

Having seen the coast on my way to Dublin, as before observed, from the county of Down to that of Wexford, I directed my course to the interior, the way of Celbridge, Clane, Prosperous, Monstraven, or Monastereven, and Portarlington, through the county of Kildare; my fellow-traveller highly approving of this route. At the first inn at which we stopped, my boy paid particular attention to my horse, combing and caressing him, and speaking kindly to him. When I went to the stable to look after the animal, I found him, notwithstanding the feed of oats he had had, enjoying a feast of potatoes, which my boy had got, or rather, as I once supposed, stolen for him from the kitchen. But tracing this matter, I found they were what he had got for himself, and could not eat; and he wisely judged, that as they were paid for, and the horse was fond of them, it was proper he should have them.

A part of our way led through the Bog of Allen, which, with a few interruptions, extends near forty miles: I was amused to think, that though so many thousands of loads of this vegetable yet highly inflammable matter, had annually been

carried to Dublin, yet the bog seems not in the least diminished.

Hume the historian tells us, that the tenth part of Europe is not yet cultivated; and that, instead of the hundred and fifty millions which Europe supports, it might, by proper cultivation, be made to support ten times that number. It is certain that, for fifteen years past, Britain, at a medium, has sent a million sterling yearly to foreign countries for grain. Now, how far this is consistent with the number of extensive, uncultivated forests in England, and bogs in Ireland, that might be easily cultivated, I leave it to others to judge. In consequence of the culture of potatoes and green crops, three or four people may live on an acre; but there is no country without cultivation, where there is one inhabitant to two square miles. The farina, or nourishment, in an acre of potatoes, is about four times greater than in an acre of wheat.

Having proceeded as far as Clinderton, my companion and I went on-board a showy boat, in which were a number of passengers, proceeding on the canal to the south-west; having given our horses to our servants, to go on by the side of the canal, with orders never to be out of sight. This was one of the packet-boats that sets out daily

from Dublin to Monastereven, distant about thirty miles; and for which passage each person pays five shillings. Travelling by the canal is much more expensive in Ireland than in England. In England, the fare is only *two* shillings from Prestonbrook to Manchester, which is forty miles. In Ireland, you pay *five* shillings for being carried from Dublin to Monastereven, which is only thirty miles.

Among the passengers, I found one man who was so credulous as to believe, that a cat had been lately seen near the top of the mountains of Wicklow, as big as an ox. He informed us that some people, who had gone up to the mountains to dig for copper, alarmed at its appearance, had been prevented from working; and that black cats, as big as oxen, had lately been seen fighting there.

I was struck, as we went along, with the wretched situation in which some of the inhabitants seemed to be placed; their huts, on both sides of the canal, indicating the most abject poverty, and their countenances the appearance of disappointment and misery.

At length Vinegar-hill appeared in view, where, during the rebellion in 1798, the rebels suffered so much; as also the town of Rathangan, from

which Lord Cathcart drove the rebels, having killed one hundred of them. Unfortunately, fifty of the yeomen, or gentlemen, who had taken up arms to defend the country, were surrounded and killed on that occasion, by the rebels under the command of Bagnel Harvey. Previous to the battles of Vinegar-hill and Rathangan, the country had been molested by the rebels, who, armed with pikes, did infinite mischief to those who would not join them.

MONASTEREVEN.

Near Monastereven, which has some well-attended markets, and may contain about six hundred inhabitants, the Marquis of D——a has an elegant seat and extensive estate, but seldom resides on it; and, when he does reside for a short time, he procures all his groceries, spirits, wines, and other necessaries, from Dublin; giving no kind of encouragement to the tradesmen who have settled in his vicinity. He lets his lands, which are extensive, at a moderate rent, to some opulent men; who let them out again to others in parcels; and these again to others in still smaller lots; and so on, often through five or six hands, each having a

profit; so that the actual possessor is obliged to pay most extravagantly for the spot he cultivates. A cottage, for instance, containing only one apartment, with a fourth of an acre for potatoes, costs two pounds, the rent to be paid at the rate of sixpence a day for labour, with victuals. If the occupier have to pay in money, and cannot make good the payment when it becomes due, his cow (if he have one), his pigs, his moveables, and even his bed, sometimes, is seized upon for it. If he have not any thing upon which the money may be raised, it not unfrequently happens that he is sent to prison, to lie there till it be paid.

At Moor Abbey, the seat of the Marquis of Drogheda, a noble, but desolate mansion, there is an extensive park, walled round, which makes the road to the southward very circuitous. The Marquis, who seldom lives at the Abbey, has let it to Lord Ty—le, who now occupies it with his family. Here I found one of his children, a stout healthy boy, whom the good lady his mother, for fear, it seems, of hurting his eyes, will not allow to go to school, but keeps at home, to ride about the park, and do what he pleases. As I approached the house, which has a desolate appearance, the grass growing on the steps up to the door, and wooden

panes here and there in the windows, I observed one of the sons busily employed in tormenting a couple of young crows, sprawling at the foot of a tree, which this young gentleman had, somehow, got down from the nest. On pointing out to him the cruelty of such conduct, and finding he would not desist, I pushed him from them, and untied their feet; on which he began to swear, and throw stones at me. In the mean time the old crows came about me, looking their thanks, and began to feed their young. But the young gentleman's anger was not soon over; for finding no servants about the house likely to recommend his treatment of the young crows, he brought out a couple of curs, and set them on me, which certainly would have wounded me with their teeth, had I not drawn a small sword from the handle of the umbrella which I generally carried; and with this I kept them at bay, and led them yelping to the house. While I was engaged with the dogs, the young friend, who was with me, pulled out a pistol, and was going to shoot; but I persuaded him to desist. And here permit me to remark, that, though children often torment insects and helpless young animals, they do it, in general, not from a disposition to be cruel, but either from mere thoughtlessness,

or a desire to see the result of their actions. Curiosity to inspect the causes and effects of our actions, is a propensity placed in man for the most important purposes. Had I a son, certainly I would rather see him carrying his curiosity to excess, than the contrary.

The park about Moor-Abbey has a number of fine trees, and clumps of trees, and possesses many beauties. But the cooing of wood-pigeons, the hoarse but not unpleasant noise of a rookery, cattle feeding at their ease, and the noble mansion, cannot, I should suppose, compensate for the absence of the proprietors, the oppression of the middle-men and tithe-proctor, and the excessive rent of their farms; all of which the poor feel, and the consequence is that, notwithstanding the attachment of every animal to the place of its nativity, those of the poor who can raise money to carry them elsewhere, feel a desire to leave it altogether. The pigs, as well as the people, in this part of the country, seem half-starved. Indeed, the general appearance of the people here puts one in mind of that wag, who, writing on Scotland, says,

"Where half-starv'd spiders feed on half-starv'd flies."

If matters run on in the present channel, there

will soon be two classes of people in most parts of Ireland; the extremely rich, and the wretchedly poor. How far it is the interest of government to allow this, I leave it to others to judge. The bow which is too much bent, is apt to break. The most timid animals, when driven to the brink of a precipice, will generally be driven no farther. Urged on by hunger, the dogs of a kennel have been found to attack, and tear their keeper in pieces. It is now or never for government to step forward and grant the poor relief. A little longer, and it may be too late!

I had been at Kildare, the capital of the county of that name; but found nothing that struck my attention. Unfortunately, the people all over this county engaged deeply in the late rebellion; and, if their minds be not enlightened, and their external circumstances somewhat bettered, notwithstanding the punishment the law inflicts on rebels, they will, it is to be feared, be ready to rebel again, whenever a favourable opportunity occurs. Indeed, the wretchedness of some hereabouts, is scarcely credible. As my boy, particularly in places where the cabins seemed miserably poor, generally rode my poney more than myself, I now and then went into them, enquiring for the nearest

village, whether there were any manufacture in the country, and on other pretences. In the immediate vicinity of the Marquis of Drogheda's noble mansion, I stepped into a cabin, and found a woman, and a boy about ten, sitting on some straw, made into a kind of seats, at a miserable fire in a corner, with no other outlet for the smoke than the door, and a hole made in the roof of the hut above the fire by a stick having been bored through the thatch. She was quilting a kind of petticoat, having no other light than what the opening for the door afforded. Many others are in similar circumstances, and many reduced from ease and affluence to extreme poverty, owing to the highness of rent, the oppression of the tithes and taxes, and want of employment either for men or women.

It is difficult to suppose that the Romans, our masters in the art of building, should not have devised and invented some means to keep free from smoke their elegant habitations, which were furnished and ornamented in a splendid and costly manner. How is it possible that a people, who purchased ease and convenience at the greatest expence, should suffer their apartments to be filled with smoke? and how could their cooks dress, in a smoky kitchen, the various sumptuous dishes

with which the most refined voluptuaries covered their tables?

At Herculaneum no traces of chimneys have been discovered. The walls, temples, baths, and pieces of sculpture that have been discovered, and preserved, afford us little information; for nothing can be perceived in them that bears the smallest resemblance to a modern chimney.

Had there been chimneys in the Roman houses, Vitruvius certainly would not have failed to have described their construction, which is sometimes attended with considerable difficulties, and which is intimately connected with the plan of the whole edifice. He does not, however, say a word on this subject; neither does Julius Pollux, who has collected, with great care, the Greek names of every part of a dwelling-house; and Grapaldus, who, in later times, made a like collection of the Latin terms, has not given a word expressive of a modern chimney.

That there were no chimneys in the tenth, twelfth, and thirteenth centuries, seems to be proved by the *curfew-bell* of the English, and the *fire-covering bell* of the French. In the middle ages, people made fire in their houses in a hole, or pit, in the middle of the floor, under an opening

formed in the roof, similar to that in the poor woman's hut before-mentioned; and, when the fuel was consumed, or the family went to bed, the fire was put out by a cover of wood. In those periods, a law was almost every where established that the fire should be extinguished at a certain time in the evening, and the cover should be put over the fire-place, and that all the family should retire to rest; or, at least, be at home. William the Conqueror introduced this law into England, in the year 1068, and, in order to prevent nocturnal assemblies, fixed the time at seven in the evening.

The oldest certain account about chimneys occurs in the year 1347, when several at Venice were thrown down by an earthquake.

They are supposed to have been first introduced into England in the course of the fourteenth century. In the hall, where our Saviour was tried, and was denied by one of his disciples, Peter is represented as sitting round the fire, in the middle of the hall, warming himself.

Poor as the people in this part of the country are, there is a frankness and good-humour about them, which is extremely pleasing. When I said to a fine young girl, about eighteen, tolerably well dressed, whom I met going to Monastereven fair; "I

wish, my good girl, you may get a good husband there," she replied, with an emphatic tone, much good-humour, and a low curtesy, "God Almighty grant it, sir."

It is a proverb in Ireland, *better steal and be hung, than die for want;* but too many have a propensity to steal, though not in want. As a boat, on the canal between Monastereven and Athy, was lying all night in Cluny-bog lately, a bale of goods, worth fifty pounds, was stolen out of it. The boatmen were taken up on suspicion; and these careful protectors of public property, were, I understand, found guilty.

ATHY.

Having arrived at Athy, which is on the river Barrow, about half way between Monastereven and Carlow, 32 miles from Dublin, I went to see the Roman-Catholic Chapel. Near the door on the right hand as you enter, there is written in large capital letters, "Come unto me, all ye that labour and are heavy laden; and I will give you rest:" and on the other, "Blessed is he that heareth, and watcheth at the posts of Wisdom's gates." When I went in, I found numbers, both men and women,

lying flat on their faces, on the floor, repeating certain prayers; and, now and then, with fervent ejaculations, turning up their eyes. I observed one man walk, on his bare knees, from the door up to the altar, though the floor was extremely rough, the chapel being new, and not quite finished. When I mentioned the severity of this punishment, and his bloody knees, to the mistress of the inn (a fine jolly-looking woman, and the mother of seven children, though not above twenty-four years of age), she smiled, as did her husband; and told me that she had often done so herself; but that her knees generally ached some weeks after, till the skin began to grow on again. She mentioned that, on a certain occasion, she and several others were obliged to walk six different times, twice every day, on their bare knees round the outside of the chapel; that their chapel, with ease, contains twelve hundred people; that it cost them above 1500*l.*; that she never had had a foot in a Protestant church in her life, and trusted in God never would.

People, as a punishment for their sins, are often ordered by the priest to walk six different days, three times a day, round the inside of the chapel on their knees; or round some well; or to go on a

pilgrimage, sometimes twenty miles, falling down now and then on their knees on the road, and repeating certain prayers.

Most of the Roman Catholic chapels in Ireland, like the churches in Russia, have neither seats nor pews of any kind. Like the Russians too, on festival days, the clergy are adorned with rich vestments, somewhat resembling those of the Jewish priests, described in the Old Testament. The people know very little of the Bible; nor, notwithstanding the number of schools lately erected, (as will be afterwards remarked) are proper measures taken for the instruction of young people among the vulgar, in the principles of religion.

Learning, in this part of the country, is at a low ebb. Scarcely any of the common people can read. Nor are the schools the Catholics have lately set up, likely to do much good. So bad is the accommodation in these, that the scholars generally have no seats; but sit on stones, and write with the paper on the knee. Though they try to make it appear otherwise, some of the priests discourage learning, and argue that when people are wretchedly poor, learning but serves to make them more unhappy. It is curious, that the same doctrine is laid down by Dr. Mandeville in the celebrated

Fable of the Bees. The same is the opinion of many of our great landholders; and I have heard more than one of them say, that it will not be so easy to manage the poor when they can all read and write. It is the ignorance of the slaves in the West-Indies, that keeps them from rebellion. Being as thirty to one, it is conjectured by many, that, could they read and write, they would not be so submissive as they are.

The church at Athy is but small, and very ill attended. Indeed, as I afterwards found, the established clergy in this, as well as many other parts of the country, get their money for doing little better than nothing.

There is a coal-work at Athy; and, in the river, they catch a good many salmon. Much to his credit, the Duke of Leinster, lord-paramount of all the lands in the vicinity, admits of no middlemen; but sends an agent, or receiver, yearly for the rent. Land lets here generally at about five pounds *per* acre. But some of the old leases not being out, the tenants are laying their account at the end of these to pay, at least, twenty times their present rent.

It is a customary salutation as one person passes another, in this part of the country, to say, "God

save you;" which they pronounce "safe you." Even children, of four or five years of age, address you in this manner. In some parts of Scotland it was, and is, customary for old people, when they enter a house, to say, "Peace be here;" and when they leave a house, or a person, with whom they had been conversing, "His presence be with you."

Modes of salutation among various nations have very different characters, and it is no uninteresting speculation to examine their shades. Many display a refinement of delicacy; while others are remarkable for their simplicity, or sensibility.

In general, however, they are frequently the same in the infancy of nations; and, in more polished societies, respect, humility, fear, and esteem, are expressed much in a similar manner, for these are the natural consequence of the organization of the body.

The first nations had no peculiar modes of salutation; the Greenlanders laugh when they see an European uncover his head, and bend his body before him whom he calls his superior.

Some people near the Philippine Isles, take the hand, or the foot of him they salute, and with it gently rub their face. The Laplanders apply their nose strongly against that of the person they salute.

It requires great practice to be polite in an island situate in the Straits of Sunda. They raise the left foot of the person they mean to compliment, which they pass gently over the right leg, and thence over his face. The inhabitants of the Philippine Islands bend their body very low, placing their hands on their cheeks, and raising at the same time one foot in the air with their knee bent.

An Ethiopian takes the robe of another, and ties it about his own waist, so that he leaves his friend half naked.

The negroes are lovers of ludicrous actions, and make all their ceremonies farcical. When two negro monarchs visit, they salute each other by snapping the middle finger three times.

When viewing the lock, on the canal at Athy, the lock-keeper, though he never saw me before, asked me to his house; and, being about to sit down to dinner, which consisted of butter, eggs, potatoes, and milk, begged me to partake with him; which I did: nor would he permit his children to take any thing at parting.

The hospitality of the Irish is astonishing, as I afterwards found in almost every part of Ireland. So are most rude nations, a very few excepted.

The Maldivian islanders, we are informed, never eat with one who is inferior to them in birth, in riches, or dignity; and, as it is often a difficult matter to settle this equality, they retire individually into some retired place, and eat unseen.

On the contrary, whenever one of the inhabitants of the Philippine Islands finds himself without a companion to partake of his meal, he runs till he meets with one; and, however keen his appetite may be, he never ventures to satisfy it without a guest.

The Otaheiteans, who are lovers of society, and very gentle in their manners, eat separate from each other. At the hour of repast the members of each family divide; two brothers, two sisters, and even husband and wife, parents and children, have each their respective basket. They place themselves at the distance of two or three yards from each other; then turn their backs, and take their meal in profound silence.

Among the greater part of the American Indians, the host is continually on the watch to solicit his visitors to eat; but touches nothing himself. In New France, the host wearies himself in singing to divert the company while they eat.

The Tartars pull a man by the ear to press him

to drink, and they continue tormenting him till he open his mouth. They then clap their hands and dance before him.

No customs seem more ridiculous than those practised by a Kamschatkadale, when he wishes to make another his friend. He first invites him to eat. The host and his guest then strip themselves in a hut, which is heated to an uncommon degree. While the guest devours the food set before him, the other is continually stirring the fire. The stranger must bear the excess of the heat, as well as the repast.

It is said that this extraordinary custom is used as a trial of the constancy and firmness of the person whose friendship is sought. The Kamschatkadale who is at the expense of the first repast, is desirous to know whether the stranger has strength to endure pain with him, and generosity enough to share with him some part of his property; and, in his turn, he shews with what degree of fortitude he can defend his friend. Thus, the most singular customs among unpolished nations would probably appear, however absurd in their form, to have a moral tendency, if they could always be investigated by the eye of the philosopher.

In some professions, the wages in Ireland do not differ widely from those in England. Boatmen on

the canals in England do not, in general, receive above twenty shillings a week, and to find their own victuals. The boatmen on the canal which passes Athy, have generally thirteen-pence a day, and victuals; or a like sum, in addition, in lieu of victuals; which they generally prefer, their usual food being scarcely any thing but potatoes and milk.

From Athy, my young companion and I took a ride, by Timolin, to Donard, and Baltinglass, in the county of Wicklow; but, observing nothing remarkable, only high mountains at a distance, and having seen all the East coast on my passage to Dublin, as before observed, I directed my course to Carlow, the chief town of the county of that name; to see the place where so much blood had been shed during the Rebellion in 1798.

CARLOW

Is an irregular town, containing between two and three thousand inhabitants. On the castle there remain evident marks of the balls fired at it by Oliver Cromwell, when it was taken by him. In the battle of Carlow, during 1798, above five hundred people were killed in the streets, or burnt

in the houses which had been set on fire; for, as the rebels, after they had been routed, took shelter in the dwellings of their friends, and would not come out, many of the houses were set on fire to force them from their retreats.

The people here, as in other places, buried pikes in coffins in the church-yard, and had the burial-service read over them, as if a relation or friend had died; these would have continued concealed, had it not been that the Protestants could not conceive how so many people were dying, and yet not missed out of the country.

At the inn here, called the Jolly Farmer, I found a fat, stout Quaker, in close conversation with the landlady, a widow, and who in reply to what he was whispering to her, told him aloud, so as I could hear, "I have had one good husband, but I am not sure if you will make another."

At the Roman Catholic College at Carlow, I fell in with Father Fitzgerald, a good-looking young man. When I saw him first, he was at the altar, collecting money to build a school for educating the poor. Though the speech he made, indicated a good head, as well as a good heart, one of the audience, a tolerably well-dressed fat-looking farmer, told me, that he would not give a farthing

to have his children taught any thing more than the catechism; all other knowledge than about our souls, being, according to him, of no use whatever. His wife, who was muffled up in a large, rich, blue cloak, highly approved of what he said. They seemed extremely happy; told me that they never troubled their heads about newspapers, or books, which, they said, generally contain a number of lies, turn people's heads, and prevent meditation. Near the chapel we were surrounded by beggars, wallowing in filth and rags, soliciting charity for the sake of the Blessed Virgin, of St. George, and of the Apostles. There should be one house of industry, at least, in every county in Ireland, and all beggars be obliged to work who are able. However, thousands in Ireland beg, not that they choose the profession, but because they cannot find employment, nor any reward for their labour.

The Roman Catholic College at Carlow is an extensive building with excellent gardens, and a park in which the students walk and amuse themselves. Young men are educated here for the church, as well as other professions. Father Fitzgerald teaches them Latin, Greek, Logic, and Theology; but the important branches of physical knowledge seem to be of little account. Latin and

Logic, with Roman Catholic preceptors, in general seem to be every thing. Near the college I fell in with a jolly, good-looking woman, scarcely forty, walking with a grand-son, one of the junior students, a fine boy, about ten years of age. When I saw her, and, from her conversation, as we walked round the gardens, found her to be extremely happy, I could not help reflecting on those who cannot be persuaded to allow their children to marry with any except they be rich; riches, with parents, and external appearance with young people, in matrimonial matters, in general being every thing. Pride often enters the heads both of parents and children, respecting the marriage-state. For instance, a lady, whom I know, through family-pride, not long ago, could not be prevailed on to allow any of her five daughters to marry except what she termed a gentleman. When the eldest was about fifty, and the youngest about thirty, a young, active mechanic, asked the youngest in marriage. When the mother came to understand this, she did all she could to prevent it; and, as she had sometimes done before, fell down on her knees before her daughter, beseeching her not to disgrace the family by marrying a mechanic, and intreating her, at least, to delay the

step as long as *she* lived. The daughter at the same time fell on her knees, intreating the mother not to urge the matter; said she would willingly oblige her, but that her death might be many years hence. "It is now or never with me," continued the daughter; "to oblige you and our friends, my sisters and I have avoided matrimony till the young men are beginning to neglect, nay turn up their noses at us. If my sisters have thus sacrificed their happiness to please you, that is no reason why I should." On this she rose from her knees, leaving her mother still on her's; entered the land of matrimony, makes a good wife, has a fine family, and is extremely happy; the sisters consoling the mother with the thoughts that they shall go down to the grave with the merit of having resolved not to marry any but a man of family. While men marry above, women are often obliged to marry below the rank of their parents. The family-pride of some of our landholders, and the foolish notions acquired at boarding-schools, are the reasons why so many fine young women sit in the market of love.—They forget that to be a good wife is a much more respectable title than to be a fine lady.—Many, when it is too late, find this to be the case.

Blue seems a fashionable colour at Carlow. The walls of their houses are blue, something being mixed with the lime for that purpose. Their doors, windows, and window-shutters are blue. The ladies' heads are ornamented with this colour. At the prison, the drop, the pulleys, and the spikes, on which to put men's heads, are blue; and cotton stockings, dyed blue, are common, and much worn by some of the belles in the country, when in their best attire.

The sheep in the county of Carlow, though in general small, seem more to resemble the English than the native breed.—They are fond of what is called the *Dexter*-breed; so named, being lately imported from England by a famous grazier of that name. The farmers, and breeders of cattle, in Ireland, as well as elsewhere, are careful in keeping up a cross-breed; knowing that without this they would be apt to degenerate. Among other reasons, physical as well as moral, perhaps it was with a view to keep the human species from degenerating, that the Christian code forbids near relations to marry. Were there no restraints on marriage, there is not a doubt but that, by the intermarriage of nearer relations than is allowed by Scripture, the human race would degenerate con-

siderably. At Manchester and other manufacturing towns, where sometimes mere boys and girls marry, the breed is beginning to degenerate.

Some of the ground about Carlow is better improved than in many parts of England; and such has been the increase in the value of landed property here of late, that Colonel Newton, whom I found hospitable and kind, now lets for three hundred pounds a year, what, twenty years ago, brought his father only thirty.

The Roman Catholics in some parts of Ireland, (which is a new thing) are beginning to pay attention to church-music. At Leighlin-Bridge, a few miles south from Carlow, I heard them singing *Te Deum*, *Gloria Patri*, and other compositions in Latin, in a very correct style. Even ragged boys and girls were thus employed around the altar; they having been taught by a music-master to sing bass, treble, recitativo; and their *Gloria Patri*, &c. &c. turned into English metre.

Near this I found, by the road-side, a curious stone, hollow at the top, according to tradition, set up by the Danes; but nobody could tell why or on what occasion; nor have I been able to learn since, on what occasion the Danes set it up, though

I have consulted with care some of the antiquities of Ireland.

At Shankhill, through which I passed on my way to New Ross, I found that there is no Protestant church in the parish; that the clergyman lives in Dublin; and has no curate; and that there are not above five or six Protestants in the parish. Non-residence, and carelessness about religion, are evidently among the reasons why the Protestants connected with the establishment are not becoming more numerous in Ireland. If a clergyman do not reside in a parish, nor has any person to do duty for him, is it possible that the people can pay the tithes without some ground for complaint? Any person, with only half an eye open, may easily see there is something wrong. It is for an enlightened legislature to contrive some way of rectifying matters.

GOREY'S, OR NEW BRIDGE.

While one of the old ladies in the house here, where I slept all night, was repeating her second evening prayer, in Latin, so as every one that passed might hear her, I heard Methodists, in the

next house, determined not to be out-done, begin and sing one of Watts's hymns louder than necessary, or than true piety required. There was, evidently, an ostentation of piety on both sides. It is a bad sign, when religious duties are performed, not to please God, but to be seen of men. The good man tries to please God: to please men with him is a minor consideration; whereas to please men, with hypocrites and vain people, is every thing.

Here I witnessed a scene quite novel to me: a severe battle between a large boar-pig and a cow without horns. The battle began about something the pig had got to eat, of which the cow wished to partake. It was curious to observe how each exerted the powers which nature had bestowed on them.

After every attempt to keep possession of what was before them had mutually failed, they gave over eating, and began a severe conflict. Though the cow had no horns, she pushed the boar with her head, driving him often some yards, and, without giving him time to rally, attacked him again. He, on the other hand, observing the motion of her eyes, as carefully as one fencer does those of another, tried to get in behind her head, to bite

and push with his side her fore and hind-feet, so as to make her fall; which he several times nearly accomplished. When before her, he never kept his eyes off hers, and always, when he could not avoid a push, chose rather to take it any where than on the head. He seemed to be aware that she could kick; and, therefore, avoided her hind-feet. His chief attack seemed to be at the fore-feet; thus, like a skilful general, always attacking the place that is weakest. Indeed he, at length, succeeded; for he obliged her to quit the field; and, not satisfied with this, chased her a considerable way from the scene of action.

I shall here notice another battle between animals of a different kind, though in doing so, I anticipate the order of time, as it happened afterward, when, in the course of my peregrinations, I had come into the county of Limerick.

One evening, about sun-set, I saw an owl, which, no doubt, was hungry, come down from a tree, and alight in a thick hedge. I hovered about, and then crept into a bush, just opposite, that I might observe her motions. A little after sun-set, when slaters, moles, mice, and thousands of other animals, which sleep in the day, come out in quest of food, a rat, that had left his hole, was the first object which

presented itself to the owl's attention. The owl immmediately sprang at the rat, which ran directly towards its hole; but the owl prevented this; and, in her approach to the rat, came in between it and the hole. After many turnings and dexterous attempts to get at his hole, the rat was seized. Having got one foot on the rat, the owl pressed it to the ground, both their heads being one way, as the rat was caught, while running. Keeping a firm hold with her foot, and pressing it down, the owl turned her side to the rat's head, and placing one foot on the rat's neck, near the shoulders, very deliberately fixed the other near the hinder parts, and was going off, but the owl's foot not being near enough the rat's neck, the rat turned up its mouth and bit the owl's foot. Perceiving this, the owl alighted after having carried it a few yards, and pressing her foot on the hinder part, shifted the other, and seized the rat by the neck, a little from the head, and then flew away; the poor rat unable after to make any effectual attempt at hurting the owl. The owl then alighted a few yards off, and tore and divided the rat, more by its claws than by its nib. When I rushed suddenly on the owl from my lurking-place, she contracted her claws, and spread her wings, carried all the rat away, except one of its fore-feet.

Upon hearing at the inn, near Gorey's or New Bridge, where I put up, a fine young girl lament that she was not allowed to sing around the altar, she not having learned; I sent for the music-master, paid him to teach her a month, the common fee; and, as she could read a little, gave her something to buy a hymn-book. At first she modestly refused taking any thing; but, at length consented. She was about 16; and, it being a holiday, was dressed neatly with a bow of red ribbons on her head, and a neat clean cap, but had neither shoes nor stockings. When I enquired, why she had neither of them, she told me that she never had had any; that her parents had always been poor, having many children; and that, though she was now at service, and got eight shillings a quarter, as she gave some of it to her parents, to help to bring up the family, she was not yet able to buy either shoes or stockings.

To be without shoes, is not uncommon in Ireland; as I know it to be even yet the case with both sexes in many parts of Scotland. When I enquired how she came by so fine a ribbon and cap, she confessed that a young man, who was courting her, had given her them, and that he wished to give her shoes also, but that she would not have them; he having not

yet had time to save much, nor to learn to read, which he wished to do.

It is curious to observe what schemes the sexes have fallen on, in all ages and conditions of life, to make themselves agreeable to each other. As the most disagreeable circumstance attending the appearance of those who wear no stockings is, that part of their legs, by sitting near the fire in cold weather, is sometimes red spotted and discoloured. To render the skin all of one colour, and give it a healthy, pleasant appearance, in Ireland as in many parts of Scotland, the evening before they are to go to a fair, wedding, or places where they may meet strangers, they roll round their legs the skin of well-boiled sowins. This being a gentle drastic, at the same time that it is of healing quality, generally takes away the spots and disagreeable appearance: and this is sometimes done to improve the appearance of the neck and arms.

In England, in general, people have no conception how well-behaved, and modest, the females in Ireland generally are. Were a stranger, for instance, to use any improper freedoms with them, it would not only be resented by the woman herself, but he would stand a chance of being knocked on the head by the men, and never more heard off. At

fairs, wakes, dances, and other meetings, a stranger may use any innocent freedom with their women: but if he take any indecent or improper liberties, he stands a chance of being instantly surrounded and knocked down, if not murdered, by the men.

From Gorey's or New Bridge, to the seat of Sir Edward Loftus, the road is very unnecessarily carried over hills. There are prospects, however, of its becoming better, as I found Major Bisset, an Englishman, had planned a new and better line of direction from Carlow to Waterford.

Having gone into a variety of cabins and farm-houses in the county of Kilkenny, I found some of the inmates enjoying happiness amidst extreme poverty. As fuel is scarce hereabouts, it often costs a labourer, who earns only sixpence half-penny a day, two guineas *per annum*. They have, however, in some places, a coal, which sends out scarcely either smoke or flame. Coal of this kind is generally lighted with difficulty, but lasts long; the caloric, or heat, proceeding not so much from oleaginous, as from inflammable matter of another kind. When speaking of the dearness of fuel to a woman with whom I fell in, and who had five fine children running about, I inquired whether she was

not afraid to marry. "No," replied she, "I generally fatten a couple of pigs, every year, and sell them, and make a bit of woollen, or linen cloth, and thereby gain, sometimes, as much as my husband." She had picked up some sticks, and, to spare fuel, was washing in a large iron pot while it hung on the fire. She told me that, to save fuel, they always go early to bed, particularly when it is cold; and that, except in the middle of summer, they always get up by day-light; that Sir Edward Loftus, who lives in the vicinity, is kind to all his tenants, and gives every body, that applies for it, work, of some kind or other; and that she never had had a day's illness in her life.

I afterwards found that what the good woman said of Sir Edward was true; that he is at much pains to increase the number of his dependents; that he generally lives on his estate; that he has procured a schoolmaster to teach the children of the poor, and allows him a house and some acres of land: in a word, that his tenants are happy. Were all the landed proprietors to do as Sir Edward does, there would be no fear of a rebellion.

As the grand and effectual remedy for keeping down the number of dissenters, which will probably soon be the most numerous party in England

as well as in Ireland, is for the Established clergy to do their duty, and shew that they have the good of their flocks at heart: so the only way to preserve tranquillity is for the great landholders and clergy to reside among the people, and shew that they are disposed to do them good. This would be a much more effectual and pleasant way of quashing insurrection, than dragooning the people into quietness and submission, by keeping, as is generally done, a hundred and fifty thousand men in arms in Ireland. A moderate fortune, with a quiet retirement in the country, is preferable to the greatest affluence which is attended with care and the perplexity of business, and inseparable from the hurry and noise of the town. The practice of the generality of people of the best taste, it is to be owned, is directly against Sir Edward's conduct; but when it is considered that this practice of their's proceeds rather from a compliance with the fashion of the times, than their own private thoughts, the objection is of no force. Among the great numbers of men who have received a learned education, how few are there but either have their fortunes to make, or at least think they deserve to have and ought not to lose the opportunity of getting something more than their fathers

have left them! The town is the field of action for volunteers of this kind; and whatever fondness they may have for the country, yet they must stay till their circumstances will admit of a retreat thither. But sure there never was a man yet, who lived in a constant return of trouble and fatigue in a town, as all men of business do in some degree or other, but has formed to himself the idea of getting what may enable him to purchase a quiet possession in the country, where he may indulge his genius, and give up his old age to that easy smooth life which, in the tempest of business, he had so often longed for. Can any thing argue more strongly for a country life, than to observe what a long course of labour people go through, and what difficulties they encounter to come at it? They look upon it, at a distance, like a kind of heaven, a place of rest and happiness, and are pushing forward through the thorny cares of the world to make their best way towards it. The court and the senate require the attendance of some; law-suits and the proper direction of trade engage others; they, who have a sprightly wit and an elegant taste for conversation, will resort to the place which is frequented by people of the same turn, whatever aversion they may otherwise have

for it; and others, who have no such pretence, have yet this to say, that they follow the fashion. They who appear to have been men of the best sense, among the ancients, always recommended the country as the most proper scene for innocence, ease, and virtuous pleasure; and, accordingly, lost no opportunity of enjoying it; and men of the greatest distinction, among the moderns, have ever thought themselves most happy, when they could be decently spared from the employments which the excellency of their talents necessarily threw them into, to embrace the charming leisure of a country life.

It is of no consequence for the absentees, and landed proprietors, who live in England and at a distance from their tenants, and the poor Irish, to say that they pity them. Pity of itself is but poor comfort, and, unless it produces something more substantial, is rather troublesome than agreeable. To stand bemoaning the misfortunes of our friends, without offering some expedient to alleviate them, is only putting them in mind that they are miserable. He is truly my friend, who, with a ready presence of mind, supports me; not he, who condoles with me on my ill-success, and says he is sorry for me. In short, a favour, or obligation, is

doubled by being well-timed; and he is the best benefactor, who knows our necessities, and complies with our wishes, even before we declare them.

So poor are many of the people, that they have not so much as a chair, table, or stool in the house; their seats being made of platted straw, or rushes, and, sometimes, stones, set round the fire, with round coils of platted straw by way of cushion. To keep out the cold, in places where fuel is scarce, they have a partition of platted straw, higher than their heads, with slender wood in it, at the head and foot, moveable like a skreen; it being suspended by straw ropes from the roof. They lift up the cap of this when they go out or in, and remove it wholly, or not, in summer, as they choose.

One help towards the support of families in these cabins is, that they buy a pig or two, soon after it is weaned, for about ten shillings each; and, having fattened them for a year or so with the peelings and refuse of potatoes, they sell them at two or three guineas each. As much as possible, too, they rear geese, ducks, turkeys and the like, which they dispose of to good advantage. Where they have a turkey-hen, and no cock, (as is often the case) on her giving signs, which she

now and then does, and which they understand, they carry her to a mate, sometimes three or four miles; knowing that otherwise her eggs would not be productive.

To prevent them from scraping their neighbours' corn, the poor cabin-women muffle up the toes of their fowls; and, that they may not fly over hedges, they put straw, or rags, in a bunch on their backs, tied with a string to the root of their wings, which has the desired effect; while, at the same time, it does not hinder the fowls from stooping and picking up their food. To prevent goats, pigs, and the like, from going over fences and straying far away, they fix two or three of them together, in the same way as they do oxen to the plough, by means of a rope or stick over their neck.

Though all animals live not only about, but literally in the house with the family, the hog seems most at home, and at his ease. At breakfast, dinner, and every meal, he draws near the board, squats on his hams like a cur, and grunts his request. The master and mistress give him the peelings and the worst potatoes. In fact, he breakfasts, dines, and sups with his master.

Notwithstanding the mildness of the climate in Ireland, I found some of the mountains at their summits

covered with snow towards the end of April; and, except wheat, scarcely any grain above ground.

One of the great comforts of poor people in this part of the country, is the healthiness of their children, and the ease with which they are reared. In England, you often find, in the splendid mansions of the great, puny, sickly children, in mahogany cradles. In Ireland, you often see on straw, in a piece of coarse wicker-work, which moves roughly, a child, which gets scarcely any thing after it is half-a-year-old but potatoes and milk, looking better than the son of a prince. The dirty habits and hard fare of the low Irish calls to mind what Tacitus says of the Germans: "That, in every family, the children are reared up in filth; they run about naked; and, in time, grow up to that strength and size of limbs, which we behold with wonder*."

At Tullow there is a tall, round tower, similar to one which I had observed as I passed Clinderton. Though there are none of them in England, these, as I afterwards found, are very common in Ireland; and, except in the shire of Ross, as mentioned in my tour by an unusual route through that country, only two in Scotland; the one at Brechin, the other at Abernethy, near Perth. Though some

* Tacitus, Germ. Cap. XX.

think otherwise, these towers are evidently of Christian origin, since all of them are near churches; some of them on vaults connected with the church; and, on more than one, particularly in the North of Ireland, there is the figure of the cross. These, though it be difficult to account for their origin, seem to have been penitentiary-houses, and divided into stories or flats. At first, the penitent lived in the upper story, on bread and water, at a distance from society, for a longer or shorter time, according to his crime; then in the next below it; and so on, till, by degrees, he came to the one on the ground-floor. After that, he came to the door of the church; then within it; then to the altar; and thus, at length, having been brought near and purified from his sins in this manner, he was admitted again into the bosom of the church, the families of the pious, and allowed to eat and drink in the same way as others.

GRAIGEMANAGH.

In the house where I lodged at Graigemanagh, there was a young woman about to go to London, having, as she said, some friends there. How-

ever, as she had not heard of them for years, she did not know whether they lived in London, or the vicinity. She gave, as a reason for the step she was about to take, that she had only eight shillings a quarter, as a servant; but that, at London, she should get at least eight or ten guineas a year. I mentioned the risk of not finding her friends, and of her being obliged, perhaps, to act improperly to support herself. To this she replied, carelessly, "No fear; I can work as well as others."—London and other great towns are filled with young women like this; who, not contented at home, repair thither on vague information; and, being driven by necessity, betake themselves to the streets, to gain a livelihood. This girl, who might be seventeen or eighteen, was beautiful, though she had lived wholly on potatoes and milk, and had scarcely ever in her life sat down at a table with bread on it. Her father said he would let her go, as she seemed determined; but that he was afraid. The people in the vicinity, as ignorant as herself, did not dissuade her, imagining that it would not be difficult to find her friends; and that every body in London would know and be able to tell her where to find them.

Though children can bear cold better than old

people, yet heat to a certain degree is necessary to their proper growth. On the side of the hills of Kilkenny, where fuel is scarce, and the people wretchedly poor, the children, in general, are stunted, lean, and pale, and not so stout as where they have plenty of milk, and fuel in abundance. Owing to the cold, the Laplanders are not so tall as their southern neighbours. The same is the case with the Greenlanders, the inhabitants of Labradore, and the northern parts of America, Kamschatka, &c.; heat and warmth to a certain degree being necessary to the proper size of the human race, as well as that of birds, quadrupeds, and all other animals.

Though the lands on each side of the river Barrow, which divides the counties of Carlow and Kilkenny, are in many places barren, yet, in some parishes, though they never see him, they pay about five shillings *per* acre, at a medium, of tithes to the clergyman.

The low price of labour, and the difficulty of living, does not prevent young people here, more than elsewhere, from venturing on matrimony. When I asked a girl if she would not be afraid to marry, considering the low price of labour, and the high price of every necessary of life? "No,"

(she replied, without hesitation,) "when I cannot support my children, I will go and beg for them." It is to be observed, that, beggars in Ireland being so numerous, the idea of degradation attached to it is not so great as in either Scotland or England.

Though one is led to admire the modesty, humility, and contentedness of the females in Ireland, in general, yet they are not all alike; for, notwithstanding the Foundling-Hospital, at Dublin, is always open, where every child is admitted without exception, yet, so abandoned and unfeeling are some, that a girl, who had wrought in the moss all day, near this, having brought forth a child, as she was going home in the evening, left it wrapped up in a piece of flannel, in a furze-bush.—Fortunately, its cries were heard, and it was taken up, in about two hours after it was born, by a smith passing that way. The smith, having no children of his own, took it home in his apron to his wife; and, it being a fine boy, they were to bring it up, I understand, as their heir, the smith having proposed this to his wife.

Prompted by a desire to appear virtuous, the woman who had brought forth, and exposed the child, as if nothing had happened, joined with others in the labours of the moss next day; and having heard of

the exposed child, exclaimed not only against those who have children before marriage, but who, in addition to this shameful conduct, are so abandoned as to expose them: enquiry, however, having been made, and circumstances having pointed her out, she was that very day accused of the crime and afterwards found guilty. But as nothing but a more than ordinary desire to appear virtuous can induce a woman to expsoe her infant, infanticide is now but seldom punished with death. It was on this ground that the above woman escaped severe and exemplary punishment.

The number of children running about the doors of the Irish cottages is astonishing. A noble lady, who was very unhappy at her own want of children, was so much struck with this sight, as to enquire into the cause of it. Travelling with her husband through a village in Leinster, she alighted from her carriage, went into a cottage, spoke kindly to the mother of the children; and at length said: "My good woman, how is it that you have so many fine children?" "An't please your ladyship's noble honour, we blame the pratoes." (potatoes). The truth is, most people in Ireland who marry, as is the case in Scotland, have large families; and it is a kind of wonder to see young people in that

state, having none. Barrenness, perhaps, proceeds more from the mind than the body. The least fruitful are generally those whose mind, like the fool's eyes, is continually roving about in quest of new scenes of pleasure. Were the minds of the poor cottage-women in a state of continual agitation about grandeur, show, and external appearance, we should not see so many fine children about their doors. The landlord of the inn at St. Mullens, where I put up, a tall, stout man, is the youngest of sixteen children; all grown up, and settled in the world.

But the Irish are not the only prolific people: Pompey, we are told, ornamented his theatre at Rome, with an elegant statue of Eutiche, a woman at Tralleis; who, after, in her life-time, having brought into the world thirty children, at thirty different births, was carried to the funeral pile by twenty of them.—There is an innkeeper in the north of England who has seventeen daughters.

The person who gets the tithes of St. Mullens parish, is not a clergyman. This, however, is a matter of little importance as matters are at present, there being only one Protestant in the parish.

Roman Catholic gentlemen becoming Protestants, are a grief to their tenants; who think that,

by doing so, they are ruining their souls for the sake of the world, Many a prayer is put up by the poor, that their landlords may never be left so far, as to fall into the traps laid for them by designing Protestants, and those who have places to give away.

There is something in the formation of animals, which we cannot comprehend. While I was admiring seven as fine children in this part of the country as ever I saw, standing in a row, and rising like steps of a stair, I observed the mother, a puny-looking creature, and the father not much better, with scarcely any feet; and those he had, turned inward. It is a principle in nature, that the young of each species, frogs and insects excepted, are formed like their parents. But how blind parents can have children that see, or lame parents children that are perfect in their limbs, is more than I, or I believe many, can rightly comprehend. Nor is it easy to comprehend, (though if we look around and consider, we shall see it often happen) how the most diminutive parents have often the tallest children, and the contrary.

Here, as in many parts of Ireland, they are extremely careful respecting the kind of potatoes they plant. According to opinion, the white are the best, though the red are the most prolific, and

grow in a poorer soil. They have red potatoes with white eyes; and white potatoes with red eyes; and are introducing new kinds every day. A tolerably good acre, they find, produces from three to four tons, and sometimes more. Potatoes are, sometimes, sold at twenty shillings the ton, or one shilling the cwt. They are, however, often much dearer. To the poor, who buy them in small quantities, they generally cost from two to three pence the stone of 14lbs.

It is a vulgar notion, that potatoes are better in Ireland than in Britain; or that they keep longer. In Ireland they turn them frequently, to make them keep properly more than a twelvemonth.

Before the introduction of potatoes into Ireland, (a circumstance not uncommon in many parts of the highlands of Scotland, during a scarcity of provisions,) they often bled their cattle, sometimes at one vein, and sometimes at another, as they gave most blood this way.—They boiled this blood with a little meal, and sometimes with onions, so much, that, when cold, the blood was sliced down, and eaten instead of bread. In former times too, in Ireland, they used to grind down their oats and make *sowins* of the meal, without being sifted.—This dish, which is well known in Scotland and

the North of England, as well as even yet in some parts of Ireland, and is nearly as nutritive and good as a rice pudding, and not unlike it.

On my way to New Ross, I found a child in a poor cottage at which I called, not much above three years of age, busily employed in smoking tobacco. As her mother, sometime before, had been confined to bed, and had taught the child to put her pipe to the fire, and set it a-going, the child became so fond of smoking, that she often did it when her mother was asleep, or not observing; and now insists on having so many pipes a day. Both boys and girls begin to smoke at thirteen or fourteen.

In this part of the country, I was, more and more, confirmed in the opinion that a long course of dry weather does not agree with a true Irish constitution: while it continues, they often feel themselves disordered, and not near so comfortable as during a series of damp weather. It is fortunate that it is so; since, from its projection into the Atlantic Ocean, the air of Ireland is generally damp.

Necessity is the mother of invention. Not long ago a poor woman's child having died, and no money in the house, she took it, wrapped it in a

clean cloth, laid it out on a table near the road, and put a plate on its breast, on a market-day at New Ross. By this she collected money to bury the child, and a considerable sum besides.

NEW ROSS.

No sooner had I alighted at the inn here, it being wet, than a boy and a girl were striving who should be most active. The boy was, in a moment, unasked, on his knees, wiping my boots; and the girl with a cloth wiping off what wet she saw on my clothes.

The Roman Catholics here are extremely active in trying to make proselytes to their persuasion; while the Protestants are no less zealous to bring over the Catholics to theirs; each being firmly of opinion, that, in doing so, they are doing God good service. To gain a soul, as they term it, or make a convert, is by either party thought a great matter.

As there is a monastery here, I had several interviews with the monks, who are of the order of St. Francis; and found them polite, hospitable, and, on some points, well-informed. When I men-

tioned to Father Crane, one of them, that neither moles, nightingales, nor serpents, being to be found in Ireland, seemed rather unaccountable, he replied; "With regard to serpents, there seems little difficulty; since St. Patrick, by his prayers, banished them out of the island." "I beg your pardon, Father Crane," said I; "but it appears to me an unphilosophical, as well as an unsatisfactory mode of reasoning, to attribute to miraculous, what may be accounted for from natural causes. May not the moisture of the atmosphere be the reason?" Keeping hold of his argument from miracles, the good Father said: "Having been seven years in a monastery in Malta, I know there are no serpents there, nor have been since St. Paul cursed them all in the one he shook off his hand into the fire. Now," continued he, "if this be the case; how will you account for it, but by a miracle; since there are thousands in Naples, where I also lived for some time, and on the opposite shores of Africa?" Afraid that I should not be able to convince the good Father, I gave up the argument, and left him to triumph.

When speaking of the state of religion at Rome, where for several years he had been professor at the English college, and taken the degree of D. D. he

mentioned the zeal of some people to renounce Protestantism, and, among others, that of a painter who came from England to Rome, to renounce it in the most open manner possible; and who, that his body might be purified from the contaminations of heresy, and of England, the land of sin, lived five days solely on pure water.

When speaking of the ridiculous notions of Thomas Aquinas, the great metaphysical champion of the Roman Catholic church, and of his opinion as to the size of angels, that nine hundred and ninety-nine of them might dance on the point of a needle, the good fathers said little; but, when I mentioned the absurdity of arguing that men ought not to spit for three hours, at least, after taking the sacrament, and of the opinion of some of the ancient monks, who argued that to shave the beard, or any part below the ears, is an impious attempt to improve the Maker's handy-work, one of them answered with some warmth, and, perhaps, with some truth, that certainly the God of nature never intended that we should torment our beards, day after day, as we do.

As a gentleman gives lectures on chemistry at New Ross, I went to hear him; and found most of the better sort of people in attendance. His che-

mical knowledge seemed considerable, and his remarks piquant and proper.

There are five eminent means, or methods whereby the mind is improved in knowledge; and these are: observation, reading, instruction by lectures, conversation, and meditation; the last of which is in a more peculiar manner called study.

Observation is the notice that we take of all occurrences in human life, whether they be sensible or intellectual; whether relating to persons or things, to ourselves or others. It is this that furnishes us from our infancy with a rich variety of ideas, propositions, words, and phrases. It is by this we know that fire will burn, that the sun gives light, that a horse eats grass, that an acorn produces an oak; that man is a being capable of reasoning and discourse, that our bodies die and are carried to the grave, and that one generation succeeds another. All these things, which we see, which we hear, which we feel, which we perceive by sense or consciousness, or which we know in a direct manner with scarcely any exercise of our reflecting faculties or our reasoning powers, may be included under the general name of observation. This, with reading public and private lectures, conversation, and meditation, have each their pecu-

liar advantages, by which they materially assist each other. Each has also its peculiar defect, which needs to be supplied by the assistance of the rest. So far as I see, the generality of the people at New Ross have not much improved by observing with care the objects that surround them, and if they make progress in chemistry by hearing lectures on the subject, while many of those who hear these are almost totally unacquainted with either the new or old names given to chemical agents, it will be what but seldom happens.

Many parts of Ireland have been watered with the blood of its inhabitants. The battle of New Ross which happened on the 5th of June, during the rebellion in 1798, was extremely bloody. Instead of the 500 people, given out as killed on both sides, it is the opinion of many, who saw it, that more than three times that number were slain. I have my information from some of the best-informed here, as well as a lieutenant-colonel who was present. Both parties seem to have been much exasperated. A poor Catholic woman was shot without any ceremony, for sitting with a view to hide a pike. A huzzar first shot an old woman among the rebels, and then with one stroke of his sabre, cut off the upper part of her skull. Many

of the rebels, who, as at Carlow, had crept up chimneys to hide themselves, were bayoneted, and killed to bring them down. On the way to Wexford, the king's troops found it necessary to shoot every man they saw not in red clothes; and the roads were strewed with the dead. Hares, rabbits, partridges, grouse, and other animals, alarmed at the tremendous burnings, fled the county, and have not yet returned. Sparrows, however, and a few species of birds, not so much afraid of fire, are as plentiful as ever. There is an accommodating principle in human nature; and, as it is with danger, so it is with fear. The thoughts of both lessen by habit. A veteran can walk undismayed while balls are whizzing about him; and the sexton at midnight can walk among tombs and dreary abodes after it is dark, who, in former days, would not for any sum have set a foot among them: as hundreds of men lay dead on the streets of New Ross, nearly two nights and two days, (though at first they shuddered at the sight at a distance) the women began to lay aside fear, and to walk among them undismayed. Even now, when the danger is over, they shudder at the recollection of seeing from their windows hundreds of wounded horses, running through the streets, dragging after them

their fallen riders, and trampling the dead and the dying.

In the early part of the day the rebels killed many of the king's troops, and drove them out of the town; but, some hours after, the rebels having got drunk, the king's troops returned to the bridge, where they might easily have been stopped, and killed hundreds of them. Lord Montjoy commanded the king's troops; General Harvey those of the rebels. Above five hundred men were buried, in a vacant place in the town, in one grave, having quick lime put among them, to consume the flesh speedily. Hundreds of horses were also buried in one grave near the men; and to clear the streets, the day after the battle, numbers of the dying and dead were carried on hand-barrows, and thrown over the quay. Many of their bodies were seen floating up and down by the tide afterwards, and not much regarded. Sometimes, however, when these were cast ashore, the Catholics buried them in the church-yard privately.

In the early part of the day, when the king's troops were driven out of the town, Lord Montjoy sent a flag of truce to the rebels, to see what they wanted. But they immediately shot the person who bore it; and, when his lordship came

himself, with a view to grant what they wanted, saying, "Come, my boys, tell me what you want, and it shall be given you;" they immediately dispatched him with their pikes.

At New Ross, Carlow, and other places, as the shafts of their pikes were long, keeping the thrusts of the horsemen at a distance, the pikemen were more than a match for the cavalry. These first ran their pikes into the horses, and, when the horses were falling, then piked the men.

When the rebellion was over, and the people were disarmed, the pikes were collected and converted into shoes for the troopers' horses. After the battle, seventeen of the rebels were hung on the trees in the church-yard, and then beheaded; General Harvey was one of them. Notwithstanding all that were killed here and elsewhere, the country is, seemingly, as populous as ever. Hundreds of the bodies were never owned; and to this day nobody knows whence many of them came. But former things have passed away; and, so much are people taken up with with present objects, that, at the time, perhaps, I was the only person reflecting on these scenes of desolation.

A smith, at New Ross, with whom I happened to fall in, confessed that, being employed by a

gentleman, at so much a piece, he made some hundreds of the pikes; but that, as it could not be done without noise, and he was advised to make them quietly, he, and the other smiths, generally made them during the night, or early in the morning.

From the high ground at New Ross, and near where some hundreds of the rebels and their horses were buried, there is one of the finest prospects I have seen; bounded on the west by Brandon Hill, raising its head to the clouds; and, on the north, by Black Stairs, a mountain in the county of Carlow, having a beautiful fertile plain towards the south and east, with high ground at a distance. When I was taking a sketch of the view from this place, the people seemed to wonder what I could be doing, and said they saw nothing deserving attention.

There is an elegant wooden bridge over the river Barrow, at New Ross, as broad and nearly as long as London-Bridge, which lifts up, at a certain place, to let ships pass.

The fields about the town are, in general, well cultivated, and enclosed with hedge-rows and trees in them, the same as in Bedfordshire, and the well-cultivated counties in England. However, owing

to the backwardness of the seasons, cattle sometimes die here in the spring.

The house of the Rev. Mr. Dun, rector of New Ross, about a mile and a half down on the east side of the river, is on one of the most pleasant situations I ever saw, and the ground around being cultivated, and well enclosed with clumps and belts of trees, shews that taste and improvement are getting into the country.

Mr. Murphy, who made a fortune in Spain, has a house most delightfully situate on the banks of the river, about two miles down from the town. It is built of Portland stone, and clamped with iron, like the safe-vaults for money in the Bank at Dublin, and other places of great importance. He married a Spanish lady; but, though she supposed his fortune more than sufficient to purchase the whole of Ireland, yet, dreading the savage nature of the inhabitants, and supposing that no kind of comfort could be found among them, she could not be prevailed on to accompany him thither.

There are numbers of methodists, or swadlers, as they are also called, about New Ross; and, so like the methodists are those who attend the established church here, that the Rev. Mr. Carr, the officiating clergyman, though an episcopalian,

sings hymns, and prays extempore, twice a week, on week-days, to all who choose to come and hear him. Mr. Carr seemed to be surprized when I mentioned that, so far as I knew, there are acts of parliament expressly prohibiting any prayers to be used by the parochial clergy in public, but those in the prayer-book. Nor did he seem to be aware that to *pray treason* is now not uncommon. As there are about a dozen of respectable families in the town, who attend the established church, and Mr. Carr often visits them, in whatever house he is, between tea and supper, he generally reads some portion of Scripture, a few verses at a time; and all present, the ladies as well as the gentlemen, are invited to make what remarks they think proper on the verses read, and to speak their mind freely. There are no cards at such meetings. The object of reading a portion of Scripture, Mr. C. told me, is to turn the conversation as far as possible to rational and religious topics. As he consults commentators, previously, Mr. C. directs the company to the meaning of the passage, and the inferences naturally arising from it. The place where scripture is explained by a clergyman, I believe ought, by the law, as it now stands, to be licensed for the purpose: but the bishop is the best judge

whether the good people in New Ross err in this respect or not. I did not like to tell Mr. C. that the act against praying extempore in the established church is not so improper as at first sight it would appear. To pray treason in the pulpit was no uncommon thing about the time of Charles the Second. And, in the course of the prayer, to suggest treasonable ideas from the pulpit, is no uncommon thing at this present day. An act of parliament against praying sedition, if I may so express myself, is no less necessary than against preaching treason. The prayers of some classes in public have a dangerous tendency, in a political point of view. But the people pay for such prayers, and they will have them; and, to the disgrace of Christianity, there are too many teachers of it, that will pray and preach any thing, to make people come their way. The question with many is not so much, What is proper? as, What is most likely to draw attention?

Having spent a considerable part of an evening in hearing Mr. C. reading Scripture, and the opinions of those hearing him, and given my opinion on the passages read, sometimes agreeing and sometimes differing in opinion with those who chose to speak; we partook of an elegant supper. While the Scriptures were read, the ladies, seven in number, were

sitting round a table, with four showy candles, busily employed in making muslin up into various articles of dress; to be sold, and the produce, over and above the prime cost of the cloth, to be given to the poor. In this way the more respectable episcopalians at New Ross generally spend their evenings, sometimes in one house and sometimes in another.

Some of the Roman Catholic priests are beginning too to alter their conduct, and will not allow those fiddlers to play at weddings, who play at dancings on Sunday. A priest, in the vicinity of New Ross, hearing lately of a dance on a Sunday afternoon, went to disperse the dancers. When the alarm was given, that the priest was coming, some ran one way and some another. The fiddler, who knew his fiddle would be taken from him, ran also; but, being somewhat blind, fell and broke his fiddle. Having got up, the poor man stood, with tears in his eyes, lamenting over the remains of his fiddle, crying, "O my cremona, thou hast been my companion and my support these twenty years, and now their cursed new-fangled laws have been thy ruin. Oh! what will become of my poor wife and children?" The priest, who heard all this, was sorry, and collected money to help the poor man

to buy another fiddle.—It must be confessed, though many of the priests are mean, ignorant bigots; yet some of them have both sense and feeling.

It is difficult to say how far many of the Roman Catholic priests, if at all, think education to the poor necessary. Certain it is that a priest, near this, went into a Protestant school, and, without any apology, ordered all the children of his constituents to leave it instantly, which they did. Another priest, when he heard that a Protestant schoolmaster was coming to settle near him, got a Catholic school trumped up, which made it not worth the pains of the Protestant to stay. So soon, however, as the priest found himself clear of the Protestant schoolmaster, he shut up the Catholic school, saying, it was no longer necessary. This was perhaps no great loss; as in Catholic schools, (as will be afterwards, perhaps, more fully noticed,) they pay much more attention to questions about purgatory, relics, transubstantiation, the absolution of priests, the power of the pope, and the commandments of the church, than the precepts of the gospel and the ten commandments.

As I approached Wexford, to which I next bent my course, I observed some women driving cows,

yoked in carts, like horses, with halters, back and belly-bands, crupper, &c. which, though the first I had seen, is, it seems, no uncommon sight in Ireland. In Scotland they yoke not unfrequently cows, horses, and oxen in the same plough; but I never saw a cow dragging a cart in any part of Scotland; and I have travelled, with a view to observation, through the greater part of it.

WEXFORD,

Which is a large flourishing town, about sixty miles south from Dublin, and containing ten thousand inhabitants, was formerly the first port for trade in Ireland. Its trade is still considerable, and it is the chief town of the county of that name. Much woollen cloth is manufactured here and in the vicinity; but, though its harbour is large and beautiful, and was much frequented in the time of the Carthaginians and Romans, it is unfortunately not deep enough to admit large vessels.

They give shocking accounts of the battle at this place in 1798. A stratagem of war was practised here by the rebel general Hoche, which has somewhat of a ludicrous appearance. He brought

the Irish black cattle into the service, and made his new allies march in the front of his army, as a kind of moving parapet.

It is unfortunate that the people in this part of the country are so apt to rebel. In several companies I found it difficult to persuade them that it would not be the duty of the people to rebel, so soon as an opportunity offered.

Not finding the gentleman at home to whom I had letters of introduction at Wexford, I directed my course westward, through the interior of the county, many parts of which are but ill-cultivated, and thinly inhabited; and, having narrowly escaped being drowned, by some horses growing troublesome, and upsetting the boat in which I was crossing the river Barrow, I arrived at Waterford, and took up my lodging at the Globe Tavern.

WATERFORD.

The city of Waterford contains nearly 30,000 inhabitants. It was built by the Danes, who first introduced stone buildings in Ireland, and lies about seventy-five miles south and west from Dublin. The trade and shipping here are con-

siderable, the quay being nearly a mile long, and often crowded with vessels. About forty vessels go from this to Newfoundland, and return with cod-fish and oil. The cod-songues, which being salted, come in barrels from Newfoundland, are delicate and excellent; some of the cod weigh 20lbs, and their rows contain millions of ova or young ones. Indeed Leuwenhoek, who, by means of a large magnifier, observed many millions of animals in the row of a cod-fish, mentions animals so small that four hundred of them become scarcely visible to the human eye. And it is certain that the solar microscope discovers living animals so diminutive, that millions of them can live in a drop of water. Certain it is that the green coating on the top of stagnant waters is nothing but prodigious numbers of animalcules, which serve for nourishment to several water-animals.

The microscope discovers millions of animalcules in most liquors, as water, wine, vinegar, beer, dew, &c. particularly in rain-water, in several mineral waters, and in infusions of pepper, bay-berries, oats, barley, and wheat.

Animalcules may be considered as visible, invisible, or microscopical. The naked eye takes in from the elephant to the mite; but here commences

a new order, reserved only for the microscope, which comprehends from the mite to those which are some thousands of times smaller; and this order cannot yet be said to be exhausted; if the microscope is not already arrived at its highest possible degree of perfection, which perhaps it is not.

The extreme minuteness of these animalcules conceals them from the naked eye. This is one of the wonders of modern philosophy. An object a thousand times too little to be able to affect our sense would, it might formerly be thought, have been secure from our inspection. And it is strictly true that most of our microscopical animalcules are so inconceivably small, that thousands may stand on the point of a needle.

With whatever degree of surprise we consider the huge bulk, and prodigious strength of the elephant, we shall find our astonishment still greater, if we attentively examine the minute parts of a mite. The latter has more limbs than the elephant, each of them furnished with veins and arteries, nerves, muscles, tendons, and bones. It has eyes, a mouth, a heart to propel the circulation of the blood, and organs as perfect as in the largest animal. If the extreme minuteness of these parts be above our conception, what shall we say to those

various species of animalcules to which the mite itself is in size as it were an elephant?

Defects are always discovered in works of art, when examined with a microscope, but a close examination of the leaf of a flower is like taking off a veil from the face of beauty. The finest needle ever polished and pointed by the most ingenious artist, appears, when viewed by the solar microscope, extremely blunt; while the sting of a bee, however magnified, still retains all its original acuteness of termination. The serrated border of the petal of a flower, and the fringe on the wing of a fly, display an accuracy of delineation, which no pencil ever yet could rival. Hence, when speaking of the flowers, our Saviour says, "Solomon in all his glory was not arrayed like one of these."

In Waterford, which was surrounded by a wall, and where two-thirds of the people are Catholics, besides many others they have a free-school, where fifty boys and as many girls, orphans and children of poor Catholics, are educated, clothed, and supported. The boys have twelve pounds, when they go out, at fourteen years of age; and the girls nearly as much. Being brought up Protestants, they are encouraged to intermarry, which they often do.

Some of the churches at Waterford are elegant,

I had almost said splendid. In the round church at Dublin, which was fourteen years lately undergoing repairs, and is perhaps the most splendid in Ireland, they have the baptismal font before the altar. In St. Patrick's church here, the baptismal font is behind the door, and denominated *Sepulchrum Criminum.* When I entered the church, it being on a Friday, I found in the vestibule about fifty sixpenny loaves; that number having been left by bishop Shanoway, about twenty years ago, weekly, to the poor. Many of the loaves were old, burnt, and ill-shaped, and did not seem above half the bigness of a sixpenny loaf in London. If he who gives to the poor, lends to the Lord; what will be the punishment of those that rob the poor? The loaves might be good, and the full weight; but they surely had not the appearance of either.

Many in Waterford were engaged in the late rebellion, and five of them were hung on the bridge.

Several hundred men go yearly from Waterford to the cod-fishery at Newfoundland. A good hand netts there, at curing and catching cod, in the course of six months, generally from twenty-five to thirty pounds.

Mr. Kelly, whom I heard preach at Alderman

Hutton's, Dublin, being connected with many chapels, which he helps to build, is at the head of one in Waterford. The building of chapels among dissenters and others is now a speculation that turns out sometimes well. Mr. Kelly, however, seems to have no pecuniary motives in what he does in that way.

At Waterford there is a congregation of those, whose pastors expound the Scripture to all indiscriminately, but will not pray, except with those who have joined them. To offer up the prayers of those known to be wicked, is, they say, an abomination to the Lord. After he has preached to the congregation, the preacher generally goes away; and then in imitation of our Saviour, with his disciples, returns and prays with those more intimately connected with the meeting. This, I understand, is Mr. Walker's method here.

There is a monastery at Waterford; where, as at New Ross, and many other places, every priest may, on depositing a cetain sum, come and live during life; but the money he pays, becomes the sole property of the monastery after his death, though that event should happen the day after he enters it. Some of the priests, when they happen not to have money enough, beg from the gentlemen

and others in the vicinity the sum necessary to procure them admission.

The Roman Catholic chapel at Waterford, built some years ago, though not yet finished, is one of the most extensive and elegant in the British dominions. The cathedral church is neat, but the steeple is by far too low, and hurts the eye.

At Waterford, as in other parts, with a view to prevent the walls from being damp, they slate not only the roofs, but the front and walls exposed to those quarters whence the damp winds proceed. Slating the walls, however, seems to have become fashionable; for many slate the fronts of their house, which-ever way it point. In front, or upright slating, as it is also called, the slates are bedded with lime, and nails driven through the holes in them, which take hold between the bricks. To prevent damp in Holland, as they are apt to be encrusted with moss, the walls are often scraped and washed, as are their streets before their doors. The methodists, or swadlers, here are gaining ground fast, while the established church seems to be losing. If dissenters, in general, continue to gain ground, and the established church to lose it, the church may depend that, as it happened in the time of the reformation, the state will support and

protect those who have the command of the people. The state in most countries supports the church, that the church may keep the people loyal and good; but, when the clergy lose the esteem, and consequently the command of the people, the state naturally stretches out her hand to those in possession of their affection and esteem. The British government, by already having bestowed favours on some of the dissenting clergy, shew that, like their predecessors at the Reformation, they are determined to draw, by favours, to their interest those who are able to assist them. It was the hope of getting their hands on the lands which their forefathers had given to the church, that induced many of the landholders in Scotland, at the time of the Reformation, to join the Covenanters, or Levelling party; and, as human nature is the same in all ages, and countries, it is to be feared that some of the landholders, and members of parliament, at the present day, would like to retain the tithes, and reduce, if it could be done, sinecures, and the income of the higher orders of the clergy. But this will never be done without disturbing the body-politic, and destroying the constitution; the laws about the state being interwoven with those of the church, so that the one cannot be annihilated

without the other. If the established clergy, therefore, wish the church to continue what it is, they must do their duty, not as a matter of course, but with earnestness and care, otherwise their influence will not only decline, but the state will be led to withdraw from them its support.

There are great numbers of granaries about Waterford, New Ross, as well as in general throughout Ireland, on the banks of the canals, where all the surplus grain, and not unfrequently more, is bought up to be sent to England, the navy, &c. &c.

Many of the people say, that though these granaries may be of use to a few individuals; they are hurtful to the true interests of the country at large. Butcher's meat too is often dear, though seldom so much so as in England. I found Mr. Baldwin, a contracting butcher, at Waterford, offering sixty-five guineas for two oxen, not very fat, and by no means large. Among other topics, when speaking of pigs, he told me, that, of all the animals with which he is acquainted, pigs can live longest without food; that he has driven them a hundred miles, at the rate of ten or twelve miles a day, and known some of them not eat any all that time. If fat, after being driven a day or two, pigs,

generally, grow so languid that, though they can walk, they cannot eat.

The duke of Devonshire has lands in this part of the country worth many thousands a year. Fortunes, beyond a certain extent, are a curse in any country; and generally prove its ruin. To find thousands smarting under the rod of poverty and oppression, wielded by a few overgrown individuals, is a picture which I do not wish to draw, and which no good man wishes to view; but which too often presents itself in Ireland. But, why should good men complain? Inequality of fortune has appeared in almost every age and country. A *hereafter*, the hope of good men, will rectify this, as well as other grievances.

The Monument, seventy-two feet high on the top of the hill, Clonegam, erected by the marquis of Waterford, to the memory of his son, who died lately, is seen, on all hands, at a great distance, and has a fine effect. When viewing and going up it, for it is open to every one, I was told that, at the foot of the stair, some hay having tempted an ox to go up, he went to the top; and, falling, was killed on the spot. This seems to shew that the heads of other animals, as well as man, are apt to become giddy on viewing objects immediately

below them, when the height is considerable. It is for those who are better acquainted with optics and the construction of the brain of animals, than I am, to shew how objects immediately below do, and those seen above, and at a distance, do not, produce giddiness. I have often perceived the effect, but do not know accurately the physical cause.

It is unfortunate that the proprietors and landholders in Ireland are so madly fond of having their lands under grass. The marquis of Waterford has it seems, nearly 2,000 acres in that state, in his own hand. Is this proper, when thousands are starving; and, for want of employment, wishing to emigrate? But evils of this kind always, sooner or later, cure themselves.

The performance of religious duties is evidently, with many in Ireland, as well as elsewhere, a mere habit, if not something worse. Observing one day a boy, about twelve years of age, in the new Catholic chapel here, on his knees, with his eyes and hands lifted up, and sometimes smiting on his breast, crying, *O Jesu, Domine, nos audi! O Maria Virgo, audi nos!* I quietly slipped some money into his hand. On observing this, he immediately rose from his knees, and ran to a baker's shop, telling

them that his prayers were heard, and that holy Mary had put some money into his hand. Having stepped out after him, I observed this.

That the performance of religious duties is a matter of form with many; take the following instance. A few years ago, I sent some articles to a dyer's to be re-dyed. These having been detained longer than I expected; one evening about eight, it being summer, I rapped at the dyer's door to enquire if the articles were ready. On the door being opened, and the maid enquiring what I wanted, I desired her to enquire whether the articles were ready? naming them. She replied, my master is just now engaged in prayer; but I will enquire. On saying, I will call again; do not interrupt him;—No, no, she said; you need not: he will be angry, if I do not tell him; and immediately went away. Following her with my eyes, as she left the room-door open, I saw her master on his knees, and several persons around him in the same attitude. Tapping him on the shoulder, she enquired, in a tone which I heard, if the articles, naming them, were ready? "No," replied he, in a tone totally different from that of his prayer; "but tell him, they will be ready on Saturday." And then proceeded with his prayer. Had I not seen this, I could not have believed it.

When about to leave Waterford and turn to the westward, I began to look back on what I had seen. This for some time was pleasant; but afterward ended in a gloomy train of thinking, partly caused by the state of my own mind, and partly by the conversation of a tolerably well-informed priest, with whom I had been in company an hour or two before.—As we had a good deal of conversation, the priest hinted, that, if the Catholics in Ireland are not emancipated soon, and freed from tithe-proctors, middlemen, and rapacious monopolists, there would be a new rebellion. The gloom caused by this hint, became considerable; but it subsided, when I reflected that every thing is under the direction of Him, who does all for the best.

I had argued with more than one of the priests, that the operations of Providence are, on all occasions, for the general good; and that the Deity may have reasons for permitting nation to rise against nation, kingdom against kingdom, and party against party, unknown to us; that, though storms and tempests, famine and pestilence, desolation and the conflict of nations, bear hard on individuals; yet they are all calculated for the general good. Though tempests scatter fleets, and dash them on the rocks; though hurricanes sweep every thing

along with them; though earthquakes sometimes swallow up a whole country; yet these may be necessary. Were it not for its ebbing and flowing, and the furious tempests which agitate it, the sea, notwithstanding the salt thrown into it by the hand of the Deity when he made it, to keep it from putrefaction, would become one general mass of corruption, and send forth such vapours as would destroy every thing that lives. Thunder which, to the uninformed, seems of no use, is of the utmost importance; as, by shaking the earth, it not only makes way for the rain, about the root of plants when it falls, but purifies the air and frees it from the noxious particles lodged in it by exhalation from the earth.

When I reflected that briars and thorns, blasting and mildew, ravenous animals, and devouring insects, are sent not with a view to make us miserable, but to shew us how easily God can, if he please, punish us; I found pleasure spring up in the mind.

Reflections of this kind too led me, among a variety of ideas which presented themselves, to consider that some animals are created for our comfort and convenience; some, for the exercise of our diligence and humility; and others, again, to shew

how easily the great Author of nature can, if he pleases, blast the happiness of the most powerful.

If many things in the mineral and vegetable, as well as in the animal kingdom, seem to serve no valuable purpose; this arises, not so much from the things themselves, as from our ignorance and inattention; since, had they not been some way or other useful, they never would have been called up into existence.

That Providence sometimes chastises the seemingly virtuous and good, and showers down blessings on the head of the wicked, none can deny. He does this, not that he approves of the wicked: No; he chastises the virtuous, on some occasions, because he sees it for their good; and confers blessings on the wicked, in order to lead them to repentance; and to shew that, if they, by ingratitude, subject themselves to punishment, he will be just. Whatever happen, the righteous have nothing to fear. It was a propensity to do good that induced the Author of nature to create the world: it is this propensity in his nature that induces him to supply the wants of his creatures. In a word, as this world seems nothing but a scaffold for erecting the edifice of grace, (which scaffold, we are told, will be knocked down and burnt when the edifice

is completed ;) so, whatever happens, it is our duty to acquiesce and be resigned.

But as storms, tempests, earthquakes, and the like, are necessary and conformable to the wise laws of nature; so are the disagreeable accidents, and the adversity which we sometimes experience. Who can prevent the day from being obscured by dark clouds, or our happiness from being disturbed, sometimes by others, and sometimes by accidents? How is it possible the sky should be perpetually calm and serene? or that our minds should enjoy uninterrupted repose? The present constitution of our nature will as little admit of our always being free from pain and disagreeable sensations, as the constitution of the natural world would admit of the air never being loaded with clouds. Passions, which often produce good, but also produce bad effects, are exactly, in the moral world, what storms and tempests are in nature: and as winter and frosts are sources of fertility, so are affections and sufferings the means to attain wisdom and virtue. A serene day never gives us so much pleasure, as when it has been preceded by dark and cloudy weather. In the same manner we should be less sensible of the blessing of health, were we not taught to realize the feeling of it by the painful

effects of sickness. After all, the events and accidents which happen to us, are seldom so melancholy as we imagine. Our self-love, our pride, and our excess of delicacy, blind us often to such a degree, that we look on every thing which happens as a real and great evil; while, on the contrary, we take no notice of our real advantages and the sweets that attend us. It is, at least, certain, that all our troubles ought to be reckoned as nothing in comparison of the multitude of blessings and pleasures that are bestowed on us. The evils of which we complain, will prove real, though disguised blessings, if we know how to make a wise use of them: just as snow, storms, frost, and other variations of the seasons, are means which God makes use of to grant us new favours. Misfortunes fill up but a short space of our lives; and when they appear to us the heaviest, it is a proof that they are soon to end.—We should never forget, that they who "sow in tears, will reap in joy."—But to return.

At Waterford, happening to dine one day with two gentlemen, one of them named Phillips, and the other Swinton; and being in good-humour, I complimented Mr. Phillips, whom I found a sensible, well-bred man, on the antiquity of his name; saying, that he seemed to be sprung from an an-

tient king. Begging to know what I meant, I told him, "that Philip, of Macedon, father of Alexander the Great, first acquired this name from his being a lover of horses; that the name is derived from *hippus*, the Greek for a horse, and *philos*, a lover; he having been fond of these animals. With regard to you, Mr. Swinton, added I, your name was first given, if I mistake not, with a large estate, by one of our antient kings, to an attendant, who had been extremely successful in ridding the county of wild swine." This, with our being in good spirits, made the whole company laugh, and the two gentlemen thanked me for my information.

I found a good many Freemasons at Waterford; but notwithstanding the antiquity of some of the buildings, scarcely any who could give an account of the origin of such an association. Masonry seems to have arisen, (and I mention this, as many are ignorant of the origin of so useful an institution,) from the union of the masons, who came formerly from Italy and the Continent, to build cathedrals, abbeys, &c. where Christianity had been established. This, it is certain, was the origin of it in Scotland; for, at Kilwinning, in the county of Air, where an abbey was founded in 1140, by the then Lord of Cunningham, a

number of masons, having come from the Continent to build the abbey, formed themselves into a body, called Freemasons; and obtained the countenance of some of the kings of Scotland—so that Kilwinning became, and still is, the mother-lodge in Scotland. Something of the kind must have been the origin of masonry in Ireland.

Leaving Waterford, I set out for Carrick-upon-Suir, and to visit a country, where there there are parishes without churches, churches without clergymen, and bishops without clergy; where the solitary wastes, and uncultivated districts would, I knew, form a curious contrast with the monuments of art, and the bustle of the places I had seen.

And here let me remark, that a man may think right, and feel a right principle, though he act wrong. If I know myself, I wish to think right, and do what is right. In the course of my peregrinations I shall, therefore, state matters as they occur—wishing to offend none, but not hesitating to do so, when, by telling the truth, there is the prospect of doing good. To praise indiscriminately, is the sign either of a weak or interested traveller. To carp at every thing is a sign of ill-nature, and a want of sense. To point out where matters may

be altered for the better, and remove prejudices, be it taken well or ill, is my wish and determination. And I shall only say that, if I offend, it will be from mistaken notions, not from intention.

In a cave at Monavoulach, a curiously appearing hill, some miles west from Waterford, chiefly composed of rocks and large stones, about forty years ago, a robber took up his residence, and plundered over all the country. After many years depredation, he was taken, and his head stuck up *in terrorem* on a pole at Waterford. This robber having sometimes worn a gold-laced coat, and appeared in the character of a gentleman, decoyed and married a beautiful girl, who, it is said, at length became as fond of plunder and robbing as himself.

Many people have no conception of the value of land in Ireland. A small island in the river Suir, not many miles from Waterford, containing between four and five acres, which is often completely covered with water, being planted with willows, brings the proprietor, I understand, nearly five hundred pounds a year.

To whatever quarter of the globe we turn, we shall find new reasons to be satisfied with that part in which we reside. The rivers of Ireland furnish

all the plenty of the African stream, without its inundations; they have all the coolness of the Polar rivulets, with a more constant supply; they may want the terrible magnificence of huge cataracts, or extensive lakes, but they are more navigable and more transparent. Though less deep and rapid than the rivers of the Torrid zone, they are more manageable, and only wait the will of man to take their direction. Fortunately, the modern improvements in agriculture having put the landed proprietors on the method of adapting the plant to the soil, adds much to the value of their property. Musing on the various improvements which I saw springing up in this, as well as other parts of the country through which I had passed, I arrived at

CARRICK UPON SUIR.

Carrick, which is a small inland town, that may contain about a thousand inhabitants, is romantically situate thirteen miles west from Waterford, on the north bank of the Suir; and as the river is navigable for many miles above as well as below Carrick, it is a place of considerable trade; nay so much so, that several corn-merchants, cat-

tle-merchants, and bacon-merchants, as they denominate themselves on their sign-posts, live here well, and have made snug little fortunes.

Bacon-merchant and corn-merchant is a more distinct phraseology, and better understood by foreigners than butter-man, pork-man, man-midwife, and the like, which foreigners are apt to think means, a man made of butter, a man made of pork, and an hermaphrodite, or a man half a woman. Words ending in *ist* convey the idea such as tobaconist, artist, linguist; or the word chandler, added to the article in which the person deals, conveys the idea clearly. In German, the term for a barber is *snout-scrapper*.

At Weathers hotel, where I put up, I was amazed at the conduct of a well-dressed good-looking young man. Having been clerk to a gentleman at Clonmell, who allowed him nearly two hundred pounds a year, and having, as he expressed it, had some words with his master, this young man went and enlisted himself as a common soldier. Nor, though he was the son of a lieutenant-colonel and had a rich uncle in Dublin, would he be prevented from taking the bounty and joining the ranks.—Unfortunately, his father was dead, and he totally disregarded the tears of his female friends.

Quakers are numerous about Carrick, and are often proprietors of mills, granaries, store-houses, and the like; and in the opinion of the common people, noted for forestalling and keeping up the price of provisions, as well as being not too fond of the established clergy. One of these, dining lately where a number of the clergy was present, on being urged to give a toast after dinner, said, "since you urge it, I shall give you one, which I hope you will drink with as good will as I do: May the black slugs and beetles, which eat up the tenth of our crops, and corn-fields, soon be destroyed and driven out of the country!" The clergy took their glass, but said nothing.

After the eruption of the Solway Moss, as already mentioned, nothing need be said in proof of the motion of bogs. The river Suir, some years ago, was nearly choaked by one that came into it, and killed all the salmon, and other fish, after it had destroyed many acres of ground.

The propensity of some people to bear sway, is astonishing. In this part of the country, a son, equally anxious with his mother to rule, turned her out of the estate. She had got her husband, an old man, put into a mad-house, on proving, among other things, that he let his lands too low. Anxious

to rule her son, as she had done his father, she went to law; but, instead of the six hundred pounds a year she allowed her son, the young man finds himself entitled to nearly as many thousands; while she has only a small annuity.

It has been said that, if men would but lead virtuous and moral lives, there would be no occasion for divines; if they would but live temperately and soberly, that they would never want physicians: both which assertions, though on the whole true, are yet expressed with too great latitude. But one may venture to affirm that, if men preserved a strict regard to justice and honesty, in their dealings with each other, and upon any mistake, or misapprehension, were always ready to refer the matter to disinterested umpires, of acknowledged judgment and integrity, they never would have the least occasion for lawyers. When people have gone to law, it is rarely to be found but one, or both parties, was either stupidly obstinate, or rashly inconsiderate. For, if the case should happen to be so intricate, that a man of common sense could not distinguish who had the best title; how easy would it be to have the opinion of the best counsel in the land, and agree to determinate it by that! If it should appear dubious, even after that;

how much better would it be to divide the thing in dispute, rather than go to law, and hazard the losing not only the whole, but costs and damages into the bargain!

The growth of firs should be more attended to at Culnamuik and other places: there are some which succeed much better than birch, and the other natural woods on high ground.

The bark of larch fir, having been of late discovered to be preferable, in some points of view, to oak for tanning leather, will, no doubt, nearly double the value of plantations of larch, and induce landholders to plant this beautiful species of wood, scarcely any of which was in Britain till about sixty years ago.

Shlievnamon, in the county of Tipperary, one of the highest mountains in Ireland, and the first landmark for ships coming to Waterford, when viewed from the vicinity of Carrick, has a noble and majestic appearance.

In my way from Carrick, by Ballypatrick to Clonmell, the chief town of Tipperary, I observed, near the river Suir, in a beautifully romantic spot, a pear-tree, growing from an old elder-stump, near a house in ruins that seemed to have been formerly the residence of some gentleman. Upon enquiring

to whom the orchard and house in ruins belonged, I found that a gentleman, six feet and some inches high, had lived there lately, till he was above a hundred; that, at that age, he walked as straight, and nearly as nimbly as a young man; that, being fond of music, he built houses in the vicinity for nine pipers, and supported them all; that they spent the greater part of their time in joining with him, in playing certain favourite tunes, which he continued to do till the day of his death. Music was considered by some antient philosophers, and, among others, by Plato, as conducive to the health of both body and mind.—Yet, I suppose, this Irish gentleman was not a Platonic philosopher.

Of all the powers in the natural world, music seems to triumph most over the passions of mankind. Naturalists have considered dissimilar formation in the organs of hearing, as the cause of what is termed an unmusical ear; and, perhaps, there is no one living, whose organs of hearing are perfectly formed, that can declare himself entirely free from the dominion, or unsusceptible of the powers of music. In fact, all nations seem naturally pleased with it; its charms have been romantically described as capable of softening rocks and bending the rigid oak.

However, without giving weight to fiction, or going back to the days of the antients, the effects of music upon some may fill us with wonder; whether we observe it thrilling them into softness and effeminacy, or bracing up their nerves, and rousing them to action; working them up to revel in noise, as it sometimes did the old gentleman who lived here, or inducing them to enter with ardour on feats of danger; and, what might make humanity shudder, inclining them to rush without remorse on the bloody carnage of their fellow-mortals, amid the tumultuous horrors of war.

If such be the effect of music on the passions, how dangerous then must it be to tamper with so fascinating, so alluring a thing! And how easily may we be made to imagine that we feel all the kindly train of gentle emotions, of noble sentiments, or even devotion itself, when, in fact, our weaknesses are only imposed on by the melody of sounds?

Not only man seems susceptible of the powers of music: birds serenade, and solace their mates with their melodious warblings; the dogs animate each other in the chase with their mutual cries; cattle, sheep, &c. listen to it with pleasure; serpents, it is certain, love music; and inanimate

bodies, fitted for producing sound, as bells, the strings of instruments, &c. when a note is struck according with their own, they join the chorus, and also sound.

In a word, melody, which may be defined a pleasant and agreeable succession of sounds, seems to have its orign immediately in nature, and prevails in some degree in all languages; and harmony, or the sound of different notes at the same time, which accord with each other, seems not less universal than melody; it having been attended to in the music of the temple at Jerusalem, and found among the natives of the lately discovered South-sea islands. Though the forte-piano was scarcely known in Britain about the year 1760, it is now common in Ireland; and, like the Irish bag-pipes, after the severe laws against the minstrels and harps by Henry VIII. forte-pianos among the ladies have superseded almost every other instrument. Ireland is always painted with a harp; and, so fond were they of this instrument in former times, that in almost every house, we are told, they kept one or two, unoccupied, for the use of strangers; and the stranger that could play best was, in general, the most welcome.

As I was now approaching to what are called

the wilds of Ireland, I began to look out for my cross bars of steel, a thing that can be carried in the pocket, and which, costing four or five shillings only, may be screwed on the inside of a room-door, so as to prevent any person from coming to rob or disturb one in the night.

CLONMELL.

Though Clonmell be not near so large as Waterford, from which it is distant about twenty-two miles; yet it seems more compact, and carries on a great deal of business.

At Clonmell there are three banks; one of which has stood the test of ages; and, as not unfrequently happens, the chief proprietor of one of these has bought land in the vicinity, and become an excellent agriculturist.

Though it may accommodate in some points of view, the multiplicity of banks in a country is attended with many inconveniences; as the bank-notes of one country often do not pass in another. There were, till lately, a number of sixpenny notes; but being cried down, they completely disappeared.

Among the thriving classes in Ireland, the Qua-

kers are conspicuous. In many parts of England, as Quakers are proprietors of mills, granaries, hog-yards, and the like, the same happens in Ireland, and, as formerly hinted, they seem not indisposed to keep up the price of provisions. Certain it is, that though their granaries be full, and the mills silent all the week, they generally set them to work on Sunday, if the price of flour be up.

They have excellent barracks here; one for foot-soldiers, one for the horse, and one for artillery. Hence there are generally some thousands of the military stationed at Clonmell.

Many people are hung here for stealing; and, sometimes, nearly a hundred tried at the assizes.

On my way to Clonmell I fell in with a boy, scarcely fourteen, who had been tried for his life, having stolen a pocket-book containing forty-five pounds. But, though the greater part of the property was found, and the theft clearly proved, he got off.

In Ireland, gentlemen often interfere in behalf of their friends and relations, and get them off at the assizes. In England, the friends and relations of men condemned to be hung, whipped, pilloried, or otherwise punished, do not think themselves much affronted by this punishment. It is other-

wise in Ireland, where the friends, but especially the relations of the culprit, consider his punishment in a high degree a disgrace to themselves. Hence, with a view to prevent his punishment, the friends of a culprit generally exert themselves in every way they can, be he guilty or not, to get him off. Fines are frequently paid, at the assizes, for fighting. However, many crimes are not tried at all.

The state of morals, in a great measure, appears from a view of the number of criminals tried in a country. One of the judges, in a trial at Glasgow, not long ago, said, that there had been more criminals tried in England in one year, than in all Scotland since the union of the kingdoms. And, certain it is, that there are, in general, yearly, more people hung, banished, and otherways punished in the county of Lancaster alone, than in all Scotland taken together.

Near Clonmell, I fell in with Sir Thomas O——, who has a fortune of some thousand pounds a year. Sir Thomas, who is polite, hospitable, and well-informed, (though *concordia fratrum est rara*,) seldom differs in opinion from his brother the judge, but in the necessity of hanging people; and, among other reasons, I find Sir Thomas a

great favourite with the common people, because he interferes, and gets them off at the assizes.

It is melancholy to think of the irregular administration of justice. A poor fellow shall be hanged for stealing a sheep, perhaps to keep a family from starving; while one, who is already great and opulent, shall, for that very reason, think himself entitled to commit the greatest enormities. But it is necessary, as a certain author observes, that a show and form of justice be kept up, otherwise, were people ever so great and successful rogues, they would not be able to enjoy their plunder. One of our poets, in his description of a court of justice, calls it a place,

> Where little villains must submit to fate,
> That great ones may enjoy the world in state.

What a sad thing to reflect on, that a man robs the state of many thousands, and escapes; when he that is taken picking a pocket of a few shillings, unless he knows how to make, or really has a friend, stands a chance to swing for it!

A certain Colonel once, who has a pontage on most commodities which come into Clonmell, seems not to be a favourite with the poor; it being

customary with either him or his agent, be his tenants ever so poor, if a shilling or two more of rent can be gotten for a cabin, to insist on it. Hard will be his fate, if any thing like a revolution happen.

It is about thirty years since they began to pull boats with horses on the river here. Previously to that period, they were, in general, towed by men. Boats are now much more numerous, both on the canals and rivers in Ireland, than formerly; and few of them are dragged along but by horses. However, as steam is the most powerful agent with which we are acquainted, perhaps the day is not far distant, when it will be employed in forwarding boats on canals, as well as carts, carriages, &c. &c.

The phraseology here, as well as at Waterford, Wexford, New Ross, &c. is peculiar. A young man of highly respectable connections here, while shewing me the town and the barracks, hearing some birds sing prettily, exclaimed, "What a *bloody* noise these birds are making!" and when looking at the river, said, "See, what a *bloody* stone is at the bottom!" (meaning a large one.)

There is an artificial mount at Kilshielan, near Clonmell, evidently an antient tumulus, which the

common people think a *fairy-hillock*. They do not seem to know, that at such places their forefathers made laws, and transacted matters of life and death.

In too many places, the general good is made to bend to the interest of individuals by laws made in former times, when circumstances, which do not now exist, rendered them necessary. When, lately, a gentleman had nearly finished a bridge he was building about half-a-mile below Clonmell, for the convenience of his tenants and others, the corporation and town-council got it stopped, on the plea that, though it would accommodate the country at large, it would injure the toll on their bridge; to which the corporation has a right by law. This may be law, but it does not appear common sense.

The burgh-laws of Ireland certainly ought to be revised, as the tolls, pontage, dues, &c. raised by many of them, serve no other purpose, in the present state of society, than to afford the too often self-created magistrates an opportunity of feasting themselves, and their friends, at the expence of others.

So indelicate are some of the low people here, that I actually saw some young fellows, lying all their

length on a horse-dunghill, with a woman sitting and suckling a child beside them.—Cheesemongers, it is said, often cover cheese in a stable-dunghill, to enrich it, and give it a flavour: but how far their conduct is an improvement, I leave it to others to judge.

At the meeting of the road, a little after you go out of Clonmell to the westward, I stood some time, not knowing which was the way to Cleaheen or Clogheen, to which I wished to direct my course. While at this place, and not knowing to which hand to turn, father Mac—n, a Roman Catholic priest, mounted on a fine racer, came up; and, as he galloped past, told me the way. My poney, on hearing the sound of this reverend gentleman's horse's feet, looked about, and wisely went out of the way. Poles, or direction-posts to point out the way, are shamefully wanting in many parts of Ireland.

At Colonel Balveny's, in the vicinity of Clonmell, besides other animals, they fatten about forty bullocks yearly on that part of the estate in the Colonel's own hand. The Colonel has also an extensive garden and hot-house, and almost every plant to be found in Britain, except the one called *Venus'-mouse-trap*, which, when touched, moves like the sensitive plant; and, from the mechanism

of its parts, catches, and often crushes to death, the insects which alight on it.

It is a mistake that the sensitive plant feels. On being touched, it contracts itself, not because it has either sense or feeling as animals have, but because it is led to do so from the construction of its parts, and the way the materials of which the leaves consist are put together.

The people in Ireland, like those in Britain, must, in former times, have either often been in great danger, or been extremely fond of castles. Near Ardfin, on my way to Clogheen, I observed the ruins of five or six within a few hundred yards of each other.

A gentleman who died lately in this part of the country, ordered, it seems, his body to be interred on the top of a neighbouring hill, and a horse and some favourite dogs to be interred beside him.

There is a lake near Clogheen, among the hills, called Lock-bay, where some uncommonly large eels have been observed, with a mane on their neck, and a beard like a cat. I did not see any of them, but heard some people at Dingle, in the county of Kerry, when I was in that part of the country, say, that they had seen eels come in from the sea, in quest of the refuse of the herrings salted

there, having the appearance of extreme old-age, and manes on their neck like a horse.

At Clogheen I learned there had been lately a bloody fray, occasioned by the following trifling circumstance. Some people belonging to Clonmell, on their way to meet the funeral of one of their friends, who died at a distance, happened, as they passed through Clogheen, to stop at an inn, and strike the landlord. On their return in the afternoon, great numbers of the inhabitants of Clogheen were prepared to resent the insult offered to them in striking their acquaintance, and began an attack on the people of Clonmell, with sticks, stones, and whatever weapons they could find; they knocked down numbers, and, among others, those that were bearing the corpse. A stone having hit, and almost broken the coffin, which had been laid down for some time, till they saw how the matter ended, a few, anxious to have them fairly out of danger, proceeded from the scene of action with the corpse; as, had the coffin actually been broken, and the body been hurt, it would, in the opinion of the combatants, have been a much more serious evil than if a number of those about it had been killed.

On the borders between the counties of Tippe-

rary and Cork, I observed a species of hens with spurs more than an inch long. Here, besides the common kinds, they have Hamburgh, French, and Guinea fowls, Muscovy ducks, and a variety of others; but they are particularly found of rearing game-cocks, which they exercise, as in other parts of Ireland, in muirs, mountains, and in bogs; the justices of the peace having prohibited cock-fighting under severe penalties.

On entering the county of Cork, I found them, not only growling at the rapacity of the Protestant clergy, but also at their own priests. They told me that, when a priest marries a farmer's daughter, or son, he requires from two to three guineas, and a guinea and a half for the poorest couple; that priests require nine shillings for coming to say mass at any house, thirteen pence for every mass they say for the dead at home; two shillings and sixpence, at least, for every child they baptize, and as much, every half-year, from each house, of confession-money; that they charge something for visiting the sick, giving extreme-unction, and the like; and that, when a bishop sends a priest to a parish, he generally binds him over to pay forty, fifty, and sometimes a hundred pounds yearly, as the parish happens to be populous, or the contrary. By

charging so much at a marriage, it appears as if the bishop and clergy, even yet, demanded the *merchetæ mulierum;* or the redemption of the first night of women after marriage, which being demanded by the superiors from the inferiors, in feudal times, as also by the clergy, from those on their estates, came to be redeemed by paying money to the church, and others, in lieu of it. If history be true, some of the bishops and clergy, during the dark ages, argued that women, by being the first night after marriage with a priest, became, as it were, sanctified. The money paid to the church in Scotland and England, as well as Ireland, at this day, at a marriage, by the parties, looks as if some such custom had once prevailed; which Chamberlyne, in his "Magnæ Britanniæ Notitia," says, existed in many places, till towards the time of the Reformation.

If two young people run away with one another, as they term it; be they ever so poor, the priests, in many places, fine them five or six pounds; and, if they go to be married by any priest who has not a particular charge, they make such pay all the marriage-money, perform many pilgrimages, and beg pardon of the congregation; or be excommunicated; which involves their being excluded

from hearing mass, and every body's shutting the door against them. At a wedding of some of the better sorts, by putting round his hat, the priest sometimes gets twenty or thirty pounds.

FERMOY.

On my way to Cork, I stayed for some time at Fermoy, a place rising fast into importance, and containing about 2000 inhabitants, besides barracks for as many soldiers.

A few years ago, Fermoy consisted of only a few miserable huts. Mr. Anderson, a Scotchman, from Dumfries, who made a fortune at Cork, in the way of trade, having bought the lands about it from Lord Barrymore for twenty-two thousand pounds, is lord-paramount of the place. But, though Mr. Anderson has succeeded in establishing manufactures, building churches, and doing other good offices—he has failed in his attempts to stem the tide of immorality. With a view to prevent the increase of loose women in the town, encouraged by the military, he some time ago permitted, I understand, the inhabitants to shave their heads, tar and feather prostitutes, and duck them in the

river. This not having the desired effect, he gave over the attempt.

Mr. Anderson, who, it is said, politely refused to be made a knight, having little hopes of reclaiming the present, like Socrates of old, has turned his attention to the rising generation; and, with this view, he has established and supports an academy, of which the Rev. Dr. Adair is the conductor. But, as this is accessible only to those who occupy the higher spheres of life, he gives liberal encouragement to respectable and approved masters, to teach, at a reduced price, the children of those in inferior stations. Care too is taken that the children employed about the manufactories be brought up in the paths of virtue.

The roads in Ireland, even those called post-roads, are often in the very worst line of direction, and not unfrequently go zig-zag and round about, when there is no occasion for it. Between Fermoy, for instance, and Rathcormuck, though the surface of the country is nearly on a level, the road winds so much that it is double the length it would be, were it even nearly straight. The Caledonian Canal, and other improvements, were begun in Scotland with a view to find employment for the idle, and to prevent emigration. To check rebellion

and sedition, as well as emigration, which, when they can get off quietly, is too prevalent in all parts of Ireland, the improvement of roads, canals, and the like, should be undertaken in various parts, on a scale somewhat extensive.

CORK.

HAVING arrived at this city, and delivered my letters of introduction, I soon found myself among people extremely hospitable, as well as polite and agreeable.

Cork, which lies mostly in a hollow, surrounded by high ground on all hands, rendering it somewhat unhealthy, contains about 86,000 inhabitants, and is the second city for extent in Ireland. Built on an island in the river Lee, and having few spires, Cork has a dull appearance at a distance. Except the spire at Upper Shannon Church, which stands on an eminence, there are scarcely any in the city seen at a distance.

This city, which, in the days of Edward the Fourth, contained eleven churches, was, according to some, founded by a colony of the Carthaginians some hundred years before the days of our Saviour. It was certainly a large fishing-town

nearly two thousand years ago, and contains many vestiges of antiquity.

Though the new Custom-House was not built, I found the old one, an extensive, showy building, advertised to let. The Court-House and Exchange are tolerably commodious. Some of the streets are extremely dirty; as are many of the inhabitants: a few of the streets, however, are straight and clean, such as the Parade, New Bridge-Street, and some others, which are nearly as showy as any in London.

The river Lee winds beautifully through the city; but, as the ground is rather steep on the north, by much the greater part of the city lies on the south side of the river. One street is called Broad-Lane, though not above seven feet wide.

That Cork is unhealthy, appears from the gravestones and their necrology, or register of the dead. Few live till eighty; and regiments, though healthy when they arrive at Cork, are, in general, soon thinned. The natural unwholesomeness of the place is increased in a way that, had I not seen it, I could not have believed: I mean by the effluvia of dead bodies. In St. John's church-yard, for instance, I found the upper part of one coffin nearly a foot above the surface, and only covered

with a little loose earth: many of the poor Catholics are buried in this manner, not having left money to dig their grave deep enough, and their friends being too lazy or too poor to do it for them. The truth is, in many parts of Ireland, it is no uncommon thing to find bodies only a few inches below the surface, where there is not money to pay for digging the grave deeper.

There are seven or eight churches on the establishment in Cork, besides a variety of meeting-houses and chapels belonging to the Dissenters and Roman Catholics.

Though there are many others, the chief, and most thriving manufactures in the city are those of whiskey and porter. Walker, Hewitt, and Co.'s distillery pays about 200,000 pounds a year to government; and so large is Blamish and Crauford's Porter-Brewery, that one of their boilers cost 3000 pounds. There are two other distilleries in the city, with a porter-brewery; and the united duty of all to government is about 500,000 pounds yearly. The steam-engine in Walker and Co.'s distillery, the only one of the kind in this part of the country, is equal to the power of forty horses. It has a regulator for the steam, contrived not many years ago, and drives four pairs of millstones

for grinding malt and other grain. The fuel necessary for the engine costs about 1400 pounds a year, though they have coal fully as cheap as at London, Whitehaven having an easier communication with Cork than Newcastle has with London.

In going through this distillery, when we came to the place where the yeast is kept, I felt the impression on my lungs so strong, that I could not breathe. Barm or yeast being composed of certain gases, perhaps the day is approaching when, as certain chemists have suggested, men will be able to compose and decompose these, so as to form an air of the nature of æther, capable of being put in and out of bottles, that will cheer, strengthen, and exhilarate in the same way as spirits produced from grain.

Though they distil daily in Cork about 250 quarters of grain, and one half as much at the breweries, they argue that it is no crime to distil in Ireland, as she supports herself with grain, and exports a considerable quantity to other countries; whereas it is otherwise in England, which does not produce nearly enough for its own consumption. By government's giving a licence to the distilleries at so much *per* month, counting it twenty-eight days, they, as it were, oblige the distillers to work

on Sunday. How distillers come to be encouraged, is with me a difficult question. What they add to the revenue of the country is not an equivalent for the mischief they do. The making of spirits is evidently hurtful in more points of view than one. The quantity of ground necessary for the produce of them forms an insuperable bar to the increase of population; as the habitual use of them does to the duration of human life. The use of spirits is the reason why the thread of life, in many, is cut so short. Besides, it is certain that the offspring of dram-drinkers are sickly from their infancy, are reared with difficulty, and seldom make useful members of society.

In Cork, where are evidently great numbers of Anglo-Hibernians and Hibernian-Scots, as well as the descendants of the original inhabitants of the country, they manufacture linen, checks, carpets, and cloths, but not much cotton; a large cotton-manufactory, in the vicinity, which paid five hundred pounds weekly to the people employed about it, having failed some time ago.

As in most parts of Ireland, so here the people are divided into two parties; the Orangemen and the Catholics. The Orangemen consist of Episco-

palians, Independents, Presbyterians, Quakers, and other sectaries; but the Catholics form by far the most numerous party.

They have got, at Cork, 2000 pounds voted by government, and ground for a Botanical garden. Chemistry too is beginning to be studied, and many even of the ladies attend the Chemical Lectures of the Rev. Mr. Hinks, who has evidently paid much attention to this fashionable as well as highly amusing study.

The burgh-laws of Cork are peculiar; the mayor being chosen by a kind of lottery, and no one is styled alderman till he has been mayor of the city. The mayor of Cork, while in office, has a salary of five hundred pounds a year.

In Cork there are many schools; and, in imitation of the Protestants, the Catholics have an evening-school for those who cannot attend through the day.

Though they can speak English, almost all the common people speak Irish; but the tone, manner, language, dress, &c. &c. of the better sort, are nearly the same as in London. To this, however, there are some exceptions. Being at dinner, one day, at the Rev. Archdeacon Thomson's, to whom I had been introduced by my good friend

the Rev. Dr. Hall, Provost of the College at Dublin, and where the Chancellor of the Diocese, Col. Fortesque, and a number of respectable individuals were present, I found that one of these clergymen, though he preaches regularly to a numerous respectable audience, and has a genteel income, uttered every word with the true Irish brogue. The Lord-Lieutenants of Ireland generally take with them a regular supply of English clergy. This, in one point of view, is not to be regretted; as, if these do their duty, it will contribute, in some degree, to improve the Irish accent, and banish the brogue from the pulpit. That there is no harm in the brogue, is evident. Every thing is good, however, which banishes distinction between nations living under the same government. Besides, the brogue makes the Irish, who resort to Britain, laughed at by those who only view the outside of objects.

Provisions are in general reasonable at Cork; but it is a fact that, though Ireland exports annually much grain, and England lies under the necessity of importing a great deal, yet, owing to monopolists, the quartern loaf is often, in Ireland, much dearer than in the city of London.

The stones about Cork are of a dull red colour

but slates are good and in plenty, and front, or upright slating, very common, not only to prevent damp, but, as was hinted elsewhere, for the sake of ornament. Lord Innismore's house, a little below the city, on the north bank of the river, is one of the most showy I have seen. The greenhouse at each end, which retires a little, and, at a distance, seems a part of the house, has a very fine effect. Sir Richard Killock has also a neat house, delightfully situate a few hundred yards from Lord Innismore's; but the trees about it, being yet young, do not call up those fine rural ideas which they will do in a few years. It is to be hoped Sir Richard will take care that they be not disfigured and injured by woodbine or ivy creeping around them; an evil almost universal in Ireland. Reuben Harvey, a Quaker, has one of the most extensive and showy houses in the vicinity of Cork: it has four fronts; the most splendid being towards the north.

There is, in the vicinity of Cork, as at Dublin, a Black Rock, or a village so called, where the better sort have their country-houses, and retire to bathe in the summer; and where the common people too often have gipsy dinners, and carouse and drink on Sunday. Bathing machines, pulled by

horses into the sea, or river, is a luxury not much used in Ireland. I observed none of them at the Black Rock.

It, perhaps, would have been as well had the new barracks not been built, since the army have got it into their heads, that the water belonging to them is impregnated with copper. This (for I tasted it, and saw it analysed) I do not believe; however, as imagination both kills and cures, and the soldiers often imagine themselves injured by it, the report may eventually cause the barracks to be evacuated: as they have cost government 80,000*l.* and are capable of containing nearly four thousand men, it will be unfortunate if this happen. Being on a height, it will be next to impossible to bring a current of water to them, without the help of a steam-engine, which, where fuel is at a distance, is always an expensive article. The barracks at Fermoy, only twelve miles distant, are intimately connected with those here; and, as the Cove lies conveniently for shipping, and this part of the country is much exposed to France, government thinks it prudent to have a number of troops always near Cork. One evening, at the barrack school-room, which the officers allow the methodists to use as a preaching-place, I found from forty to fifty soldiers

singing and praying. But, as the band was playing on the outside at the window at the very time, the prayers and psalms were often mixed with the noise of drums, trumpets, fifes, clarionets, and the like. Among other well-meant advices, the preacher said, "Never mind, my friends, though our comrades and the world deride you for coming here; the Lord of all approves of your conduct, and will preserve you in the midst of danger." Though this last idea smelt of rigid predestination, yet I did not dislike it; as the idea has got afloat, that methodism and cowardice always go hand in hand: with what truth I know not. True religion certainly recommends self-defence; and that of our country is evidently a branch of this great and necessary duty.

At the glass-manufactory, where are immense quantities of all kinds of glass-ware, the chief workmen, who are all from Newcastle upon Tyne, get generally fourteen shillings a day; the day consisting of six hours. A good workman generally finds no difficulty in earning this. But the work being hard, they generally drink a good deal, and seldom live long.

The power of habit is astonishing:—here I fell

in with an active, sensible man, who, having lived some years in the swamps of America, and been obliged to drink drams to keep off the ague, became so habituated to them, that he could have taken twenty glasses of ardent spirits, in the course of an hour, without feeling himself much intoxicated. He has now got completely clear of this pernicious habit; a circumstance which, he confessed, cost him much trouble: I had heard of this dram-drinker, and was introduced to him by letter, but I found him so vain of being come, as he expressed it, of the very dregs of the people, and of his increasing riches, that I declined waiting on him. I like a sensible man, but in a vain man's company, be he poor or rich, I think the time completely lost.

Notwithstanding the Farmer's Society in Cork, where they give premiums for the best ploughs, oxen, pigs, cows, and the like, and that some fields in the immediate vicinity are tolerably well cultivated; in general in the county, agriculture is but in its cradle. A hog, exhibited lately at one of their agricultural meetings, and which gained the premium, weighed four and a half hundred-weight.

Whether real religion is making progress here, I shall not pretend to say:—it has, however, be-

come more fashionable to attend church than formerly: though young men, not unfrequently, still go out on Sunday with their dog and gun.

As an instance of the inattention of the Irish to their interest; instead of catching herrings on their own coast, where they are frequently to be found in great plenty, they send to the Baltic for them. I saw them opening casks of herrings from Göttenburgh, and re-salting them for the West Indies. Herring, at Cork, when I was there, sold at seven shillings *per* hundred. Galway-Bay herrings are, it seems, generally too large for the West-India market.

Of all the tribes of migrating fish, we are best acquainted with the adventures of the herring. The great colony of them sets out from the Icy sea generally about the middle of winter, composed of such numbers that, though all the men in the world, supposed to exceed eight hundred millions, were loaded with them, they could not carry the thousandth part of them away. But these no sooner leave their retreats, than millions of enemies appear to thin their squadrons. The fin-fish, cachalot, swallow hundreds of them at a yawn; the grampus, the shark, and the numerous tribes

of dog-fish find them an easy prey; while the numberless flocks of sea-fowl, that inhabit near the pole, watch their migration, and spread, as the shoals advance, extensive ruin. In this exigence they find no other safety but by crowding close together, and leaving to the outmost bands the danger of being devoured first.

This innumerable company first divide into two great shoals: one body moves to the west, and pours down along the coasts of America. Those that hold more to the east, and come down towards Europe, endeavour to save themselves from their merciless pursuers by approaching the first shores they can find; and that which first offers in their descent, is the coast of Ireland. In the beginning of spring, upon their arrival on that coast, their phalanx, which has already suffered considerable diminution, is nevertheless of amazing extent, depth, and closeness, covering an extent of shore as large as the island itself: the whole water seems alive, and is seen so black with them to a great distance, that the numbers seem inexhaustible. There the porpoise and the shark continue their depredations; and the birds devour what quantities they please. By these enemies the herrings are cooped up in so

close a body, that by a shovel, or any hollow body, being put into the water, they are taken up without any further trouble.

Their descent on our coasts is later in the year; being generally about midsummer. This arrival is plainly announced by the number of gannets, gulls, sharks, porpoises, &c. When the main body is arrived, its breadth and depth are such as to alter the very appearance of the ocean. It is divided into distinct columns of five or six miles in length, and three or four broad; while the water before them curls up as if forced out of its bed. Sometimes they sink for the space of ten or fifteen minutes; then rise again to the surface; and, in bright weather, reflect a variety of splendid colours, like a field bespangled with purple, gold, and azure.

As the innumerable shoals fall on the coasts of our islands, on the north, they are divided by the obstruction of the land, and pour down their supplies into our channels and bays, and along our opposite shores; they afford the natives a fresh and plentiful provision, and an article of commerce to remote and distant parts. But what can induce the people of Ireland in general, and the merchants of Cork in particular, to go to the Baltic

for herrings, when such shoals of them yearly surround their own shores, is more than I know. As the firing of cannon on the King's Birth-Day has been known to frighten shoals of herrings from the coast, it should be laid aside.

The Irish face, which is fat, round, chubby, and in general without much animation, is only now and then to be found in Cork; the sea-port towns in Ireland, like those in Britain, containing generally a cross-breed of all nations. For stating an idea of this kind, Daniel De Foe got his ears cropped, to the disgrace of Charles the Second and his corrupt court.

In the Foundling Hospital, founded by Protestants about the year 1747, I found three hundred children.

At the glass-manufactory here, which is extensive, the workmen, though dextrous at their business, seemed to know nothing about the origin of glass-making; which, we are told, was this. About the beginning of the Christian æra some sailors, belonging to Tyre, having landed at the mouth of a river in the Holy-land, near the foot of Mount Carmel, and being hungry, wished to cook something. Having nitre and salt with them, part of which happened to fall on the sand about

the fire, they found that the nitre and sand, which was fine, by means of repeated heat, formed a liquid substance, which had a curious appearance, and which, it occurred to them, might be of importance. On their return to Tyre, they imparted what had happened, to their friends; and these, pursuing the idea, were the first manufacturers of glass. The Tyrians communicated the art to the Romans, and the Romans to the inhabitants of Ireland: for, it is well known, that though the Romans never were able to conquer Ireland, and, I believe, never attempted it; yet they had, from its projected situation in the Atlantic, very considerable intercourse with the country. And here permit me to remark, that, as it is said the art of tempering glass, so as to make it bend and twist without breaking, after it is cold, was once known at Rome, some of our modern chemists would deserve well of their country and mankind, if they could discover the art of rendering glass less liable to snap and break. Lest it should render vessels of gold and silver less valuable, the art, we are told, was suppressed at Rome.

The Roman Catholics, seeing so many children brought up at this and the Foundling Hospital at Dublin, to be Protestants, have established a

Foundling Hospital of their own; and, with a view to counteract the designs of the Protestant Hospital, offer more money to wet-nurses than is given by the governors of the other.

In the School of Industry, where fifty boys and as many girls, are taught to read, write, and cypher, the boys, as well as the girls, are taught to knit stockings, make straw hats, work elastic worsted, sometimes termed invisible petticoats, and other articles for the ladies, which are always on sale at the ware-room belonging to the school. The children are taught, fed, and clothed, but not lodged in the house; and, to encourage them to diligence, have threepence in the shilling of all they gain. Ladies, three or four a week, in rotation, married as well as unmarried, superintend daily the business of the girls' school.

In the House of Recovery, instituted some years ago, which is a separate institution from the Infirmary, Hospital, or Workhouse, and which has been established, in a great measure, by the exertions of Dr. Barry, they succeed more in recovering people by attending to air, exercise, cleanliness, and proper regimen, than cramming them with medicines. This house, being chiefly intended to prevent the spread of infectious disorders,

has done much good. There were two thousand two hundred cases of fever in the city the year it was instituted. One year, lately, there were only five hundred; so much are they lessened by the contagion not being allowed to spread. At Cork they offer premiums for instances of cleanliness, and to those servants who stay longest in their places. Money too is lent out at no interest to the poor, not exceeding three guineas; to be paid back at three shillings a week.

In their report, concerning the House of Recovery, they remark, that where cleanliness and ventilation are observed, the sphere of contagion is confined within a very short distance; perhaps not more than a yard from the patient. Hence, a large well-ventilated room, they say, should be fitted up in every boarding-school, apart from the dwelling-house, to which the children should be removed, upon the first appearance of fever. If this precaution were to be timely observed, we may venture to assure all parents and guardians, that the healthy boys could run no risk of infection, and the sick would have a much better chance of recovery, by receiving medical advice and attendance in such a situation, than by encountering the danger and the alarm of a sudden

removal. The drunkard, they remark, almost invariably perishes, when he is attacked by contagious fever. Hence the physical evils to which mankind are exposed, by habits of vicious indulgence, strengthen and illustrate the precepts of religion and morality, by equally inculcating a life of sobriety and temperance. In their opinion, crouded school-rooms are the antichambers of death.

I was glad to find, in the House of Recovery, as I have done in a variety of public institutions in Ireland, iron bedsteads. In London these are becoming more and more common.

At Cork, at New Ross, as formerly noticed, and in many other places in Ireland, they have what is called the Charitable Repository, where the ladies send needle-work of all kinds to be sold, and the profits given to the poor. In many places they have also a repository of old clothes, to be given to the poor.

In the House of Industry, which contains also a house of correction, infirmary, and mad-house, I found about two hundred people in all; and that the shower-bath is often applied, even in the midst of winter, with the happiest effect. In this house I found a fine young woman deranged, because

she had not been permitted to marry the man she loved; and a middle-aged woman, who would not be persuaded but that rats and mice were boiled in every thing she ate. The expence of the house is from four to five thousand pounds *per annum.*

The charities in Ireland, as well as in England, are extensive; but the heads, governors, superannuate and acting clerks, house-keepers, &c. &c. in too many of them, nearly swallow up the whole. I know a charity in Ireland, of two thousand pounds a year, of which fifteen hundred, at a medium, goes yearly to those who superintend it. Mrs. Necker, in France, founded a charity, and found the people well-fed and cared for, at sevenpence a day; but, so much was charity abused in those days, in France, that, at a large hospital, a shilling a day was allowed to each; yet, so badly were they attended to, that, besides being half-starved, sometimes three or four were put into one bed. In a word, they have many charities at Cork, and seem at a loss for new names. But if they would go to London, the *punctum saliens,* the starting-post of every thing that is good, as well as bad, they would find names enough. In London there is one society who style themselves the Sympathizing Daughters of Salem; another, the

Sympathizing Daughters of the Waters of Bethesda; a third, the Kind Samaritan Society; a fourth, the Dollar Society; a fifth, the Coffin Society; and a hundred other names, no doubt framed with pious views, but which are too often made to serve interested purposes.

As it would be incommodious, and sometimes attended with danger, to pour the boiling water from so many potatoes as are used at dinner, &c. in the House of Industry, they are put into a vessel full of holes in the bottom, and this is let down into a caldron, having water in it on the fire. The vessel, with holes in the bottom, being lifted up by means of a crane, or other machine, when the potatoes are ready, leaves all the water in the caldron as before. Egg-boilers of this kind are common.

Though Cork is rising into importance, in respect of the mental improvement of its inhabitants, it seems to be on the decline in another point of view; for, as at Liverpool, and other places declining in trade, you see on almost every other window and door, intimation of lodgings, if not the whole house, to let. This is always a sign of poverty; for no man who is in easy circumstances, is naturally inclined to take the trouble of in-

tenants or lodgers. On one window I observed it written, "This house to let for 530 years." On many houses in Ireland you see it pasted up, "Dry lodgings," meaning lodging, and nothing else; though one who does not know, is led, from the intimation, to imagine they meant that the house is water-tight.

There is a public library in Cork, which contains some excellent books. The subscribers, who are about two hundred, pay a guinea a year each; but a guinea and a half must be given by every subscriber the first year.

COVE OF CORK.

As the ships lie safe from every storm, and the houses about it in form of a crescent are not inelegant, the Cove of Cork suggests pleasant ideas.—The harbour being crouded with vessels, and not a few of them men-of-war, when I was there, I felt a kind of self-importance arising from the thought that the tonnage and number of ships belonging to Britain, according to the best information, is four times greater than those of all the nations in the world put together; and that no nation, not even the

Romans when their empire was most formidable, ever expended, or were able to raise the fourth part of the revenue, which is done annually in this country.

On viewing, with care, one of the ships of war, it occurred to me that, as oil of vitriol and spirit of turpentine go into a flame whenever they meet, on the enemy endeavouring to board and take possession of our ships, by force, streams of these liquids from fire-engines, which are now made to carry to a considerable distance, might either be directed against the faces of the enemy, with a view to blind them (which it would infallibly do, at least for some time), or against their sails, with a view to set them on fire.—Had I been captain of any of our ships lately taken, I would have directed such streams of oil of vitriol, and spirit of turpentine, against the sails of their ship, as would have given the ships' crew business enough.

The diabolical semblance of the above idea in a great measure disappears, when we consider that, as war is now conducted on the Continent, and elsewhere, the defence, safety and prosperity of this country, require the united skill of the philosopher and men of genius among us, as well as of the best materials of war, a well-disciplined army and navy.—The

glory of Britain is her navy. By it she has become mistress of the nations. Deprive her of this, and her glory must sink into the dust. We have too many puppy-captains and colonels in the army, as well as parsons in the church. If these be allowed to find their way into the navy, and our ships are permitted to be taken, adieu to the glory of Britain; adieu to the prosperity of our manufactures and commerce.

While viewing the Cove, I fell in with a poor man, who had lost both his legs. On giving him something, he thanked me, saying, "God walk along with you!" Like restoring sight to the blind, walking, no doubt, seemed to this poor man every thing; and, by his way of speaking, was evidently uppermost in his thoughts.

On seeing this poor unfortunate man, I could not help enquiring with myself, why the body of man, from its constitution, is liable to so many infirmities and accidents? It seems incompatible with nature and the chain of things in this world, that the body of man should be invulnerable. If one of our fellow-creatures be deformed, another lame, a third deaf or dumb; is it a reason for us to murmur? God has ordained this for wise purposes. It is of use to men in general, that they

may not want examples of the defects to which the human body is liable. For when a person perfect and well compares himself with one that is crooked and deformed, he is sensible of all the advantages of well-formed limbs; he learns to value properly a gift till then unthought of, and takes more care to preserve it. How valuable is each eye, each ear, each organ of sense, each joint, each limb, if we only observe the condition of the few who are deprived of them! Would any of us part with a limb in exchange for the greatest treasure?

Nor does the wisdom of Providence appear less evident in now and then ordering matters so, that some are beside themselves. This too is for the general good. The inconveniences attending this state naturally tend to make us reflect. Lunatic-hospitals, and places set apart for the convenience of those deprived of reason, have, no doubt, their advantages; but they partly frustrate the designs of Providence in so ordering matters, that here and there individuals are deprived of the reasoning faculty, to be an admonition to all.

There are many houses, and beautiful sites for houses, around the Cove. The same happens on both sides of the river all the way to Cork. Although the contractors for victualling the king's and other

ships which arrive at the Cove, should not be so extravagant, as that person who has charged government seven hundred pounds, for what only cost him thirty-six, yet the storing of these with a reasonable profit, must always be a matter of importance to the commerce at Cork, and preserve it from decaying much more than it has done.

The exports of this place are evidently not what they were; the merchants, however, will not allow that their trade is on the decline; but say that it is owing to more raw materials being wrought up and consumed in the country; and that the vast exports from the port of Limerick, is not a sign that their trade is increasing; but that they are still behind in the arts, and obliged to export their raw materials, not being civilized enough to work them up in their manufactories.

While in company with a young man about the Cove, he stopped all at once, exclaiming, "Thanks to Providence; did you hear that?" "Hear what?" said I; "The cuckoo on our right hand," continued he; "It is an excellent omen, and we shall be fortunate all the year round. It is the first time I have heard him this season." I smiled, but said little, as his connections in Cork, who had

been uncommonly civil to me, are more than ordinarily respectable.

Though I seldom visit theatres, I went, one evening, to the play-house, Patrick-Street, Cork, to see the Provoked Husband, as announced by the news-papers and bills of the day: but, after waiting nearly an hour, we were informed there would be no play. Their not proceeding was owing to the thinness of the house. We got back our money, and nearly a hundred lights were extinguished at once; most of the players assisting at this operation. When I left the house, a noisy hand-organ, at a window, drew my attention. Going to the place where it was, I found Anna Fontanili, an Italian lady, only three feet high, without either legs or arms. She stood on a kind of table, sang an Italian air very prettily to her husband's fiddle, and has had three children, who are grown up. One of her grand-children, a fine little girl, was amusing herself in the room. It is curious to remark (but it not unfrequently happens) that the tallest, stoutest parents, have often the most diminutive-looking children; and the contrary. We witness the fact, but find difficulty in accounting for it.

They seem to be extremely fond of learned names at Cork: for they have Academy-Street, School-Street, Dean-Street, Vicars-Street, as also Bishop-Street. Grafton-alley acquired its name from the Duke of Grafton's being shot there, about the time of the battle of the Boyne. Like Fleet-Market, and many places in London, not a few of the streets in Cork are over vaults; small ships, not many years ago, having come up as far as the Monument and Grand Parade, places now at a considerable distance from any communication by water.

At Douglas, two miles east from Cork, where there are two factories which go by water, Mr. Besnard cards and rows hards, and spins all kinds of linen-yarn, but particularly coarse, in the same way as they do cotton and woollen. The countenances of the young women at these factories, where there are scarcely any but old men, shew that they are not so depraved as, in general, the girls at the cotton-manufactories are, where both sexes are employed. About a dozen of the girls at one of these factories came about me, when I had viewed it, asking something to buy pins. As the most active of them have not above sixpence halfpenny a day for victuals and every thing,

I gave them something, and my advice to continue virtuous and good. They thanked me both for my advice and what I gave them, in a way that cannot be done by the pretenders to virtue. There was a greatdeal of fine dust and fine particles of flax flying about: I did not, however, perceive that oppressive, sickening smell, which is generally felt in all cotton and woollen manufactories, arising from the animal and vegetable oil used in them. It is curious, but it is a fact, that the linen-manufacturers in the north, though all the yarn is spun there by the hand, can undersell the manufacturers here by twenty per cent.

As there is 30,000*l.* annually allowed by government for the encouragement of manufactories by machinery in Ireland, and for those who produce the best fabrics, Mr. Besnard and another manufacturer of the kind are competitors for part of the sum allowed annually.

At the woollen-manufactory of Alderman Lane and Son, within a few miles of Cork, which I visited, and where they often employ, one way or other, nearly a thousand people; they dress cloth, after it is dyed, by means of machinery; though none in Ireland do this but themselves. This machinery, which was imported from England, cost above

5000*l.*: and some for weaving broad-cloth is shortly to be imported; an improvement not yet adopted in any part of Ireland. When they go to breakfast, dinner, and home, at this factory in the evening, both men and women are searched, lest they should have carried off yarn, or something, to leave at home; necessity having obliged the proprietors to adopt this method.

Though Messrs. Sanes have been very successful as manufacturers, yet they complain of the prejudices of their countrymen. For instance, a gentleman, lately from a number of swatches, chose a cloth as the best and cheapest; but, when told it was manufactured in Ireland, he said, "let me look at them again;" and chose another.

Notwithstanding the many scrapes the Irish get into by being drunk, they will not avoid it. On seeing a man carried to jail, I enquired what was the matter; and found that, as he had detained a woman too long, drinking with him, she asked him to go home with her, and make an apology to her husband for detaining her so late. Upon the man's not doing as she desired, she began to belabour him with her tongue, and then his face with her fists. To defend himself, he took up a cast-iron pot, of half a hundred-weight, it being in the kitchen

where they were drinking, and threw it at her; and she, to protect herself, threw another, not much less, at him; these meeting, dashed one another in pieces; which not only wounded the woman, but himself, and others near them. To teach him better manners, as the woman had made a formal complaint, they were carrying him to prison.

It will readily be supposed, that in so large and populous a city as Cork, there are houses of ill-fame. I heard anecdotes of one, which seem to indicate a considerable degree of savageness. A match was made between the mistress of one of these and a person who had been under sentence of death, but who had received a pardon. A fortune of 800*l.* was a sufficient inducement to such a man to marry a procuress. Obliged, on several occasions, by a display of fire-arms, to maintain some kind of order in his house, he was, once or twice, under the necessity of actually using them, having been shot at by some of his visitants. His wife, in defending her husband's head from the cut of a sabre, had two of her fingers cut off; yet it seems they continue their trade.

At Cork, every baker is obliged to stamp the initials of his name on the bread he sells, and the quantity it contains, be the loaf small or great. Why

is not this done every where? It would save impositions. The contractors of bread for the poor should, at least, be obliged to do this.

On the first Sunday of May, which, at Cork, and in most parts of Ireland, is generally kept as May-day; happening to be there on that day, I found that all the low people, Protestants as well as Catholics, had gone out in the morning to get syllabubs, or milk cooked in a certain way; and that many of them were drunk before breakfast. In the evening, in the vicinity of the city, every inn, nay, almost every house, was full of people, dancing, drinking, singing, &c. &c. In one house I observed a man forcing a boy, not above four years of age, and absolutely beating him, because he had not drunk a pint of porter: "drink," said the father to this child, "d—n you, drink, it will make you strong."

And here permit me to observe that, with regard to their moral and religious deportment, the example of the low Irish is often shameful, and the very opposite of what the Scots were in the habit of giving their children. For instance, as my father died when I was ten years of age, and my mother was left with five of us, the oldest about fourteen years, and the youngest three months, a few even-

ings after our father's death, when we were all sitting round her, and some of us beginning to be sleepy, she said, "Remember, children; though your father be dead, you are not to suppose that prayer is to be neglected in the family." She then brought the bible and psalm-books, (I shall never forget it,) sang a psalm about trust in God, read a chapter to the same effect, and prayed with us all around her, as my father used to do. When I was eighteen, and my brother was gone, she said, "Now, James, that you have taken the sacrament, and renewed your baptismal vows, in imitation of your father, you must offer up the prayers of the family:" which I that evening began to do. In this way did she teach her three sons, one after another, to worship the God of their fathers. Her daughters, being brought up virtuously, were, in due time, well married, and have become the mothers of children. Example is a thousand times more instructive, or, at least, more persuasive than precept; for, though the rules for virtue were even more pressing and numerous than they are; yet, let but the fashion run on evil, as it most commonly does, and you see how ready and conformable the world shews itself to every part of it.—But to return.

Observing, one evening, in the vicinity of Cork, a number of people about a door, I stepped up to them, asking if I could be of any use. Being intreated to walk in, I found it to be a wake, where the corpse of a woman, dressed in her grave-clothes, was laid on a chest, with her face bare, and her head dressed in a plain cap and black ribbon, as when alive. Her son, her only support, having, some years before, been killed in a fray at London; I left something to help to bury her. Going a little farther, and seeing an uncommon blaze of light at a door, I stepped in, and found it to be another wake, and a man lying in his grave-clothes, neatly shaved, having on a red night-cap, a black silk napkin, tied neatly about his neck, and his face bare. He had one plate on his breast with tobacco, for those who choosed to smoke, and another near it with snuff, for those who preferred that amusement. His wife, who seemed younger than himself, was laughing at the low wit of the company; nor did she take it amiss when some of the company told her that, as she had lost one husband, it was now her business to look out for another. Many of them were smoking, having paper steeped in nitre for lighting their pipes, and as much whiskey, with bread and cheese, as they

pleased. They seemed amazed that I could not drink more than half a glass of whiskey.

Though there are acts of parliament against pigs running in the streets, yet this act is daily and hourly broken in Cork, where pigs are sometimes so numerous, that you are not only often impeded in your walking by them, but sometimes likely to be overturned. A certain mayor of Cork was said to be hoggishly inclined, as he allowed so many hogs and swine to run about the streets; but he declared, that he had a regard for the whole race, as in the late rebellion, a pig ran about a rebel's feet, and made him fall, while he was taking aim, and about to shoot the then sheriff of the city.

The wild boar, which was once not uncommon both in Britain and Ireland, and which is the stock and original of swine, is a native of almost all the temperate climates of Europe and Asia, and is also found in some districts of Africa. While young, these animals live in herds, for the sake of mutual defence; but, as soon as they arrive at maturity, they traverse the forest alone and undaunted. They are numerous in the woods of Germany, where they are hunted for the sake of their flesh.

The domestic hog is generally a very harmless

and stupid creature; it enjoys none of the powers of sensation in an eminent degree. It has been known to suffer mice to burrow in its back, without expressing any sense of uneasiness.

In their taste swine shew a singular degree of caprice. They are sometimes delicate in choice of food, and sometimes disgustingly indifferent. They have been known to destroy and eat their own young, and to mangle infants out of desperate voracity; but these deviations from nature are no more to be accounted for than the frantic actions of a madman.

Though hogs appear the most unpromising animals in nature for human industry to exert itself on, they have been known to profit so considerably, as to acquire the title of "learned pigs;" for, by puppet-show-people, they have been taught to tell the hour of the day, by the bare inspection of a watch, and to select and arrange the letters composing any particular name.

In Minorca, it is said, swine are frequently seen yoked to the plough, in company with an ass or a cow; and, in our country, a gamekeeper, belonging to Sir Henry Mildmay, had so far succeeded with a black sow, as to employ her in shooting. She answered to the name of *Slut*, and

was a staunch pointer. I knew a clergyman's wife in Scotland, to whom a pig was so attached, that it used to accompany her even to church every Sunday, and lie quietly about her feet, in the pew, till the service was over, when it usually began to grunt, and accompany her home. When attacked by dogs, in coming or going from church, it defended itself with wonderful fortitude and sagacity.

Swine are not, in general, unsusceptible of attachment to their keepers, or to each other. The moment one of them gives a signal of distress, all within hearing rush to its assistance. They have been known to gather round a dog that teazed them, and kill him on the spot. If a male and female, when young, have been shut up together, and afterwards parted, it is probable that one or both of them will pine to death. Swine will live to between twenty and thirty years; and the older in general, the more stubborn. In America they confer a signal benefit on the inhabitants, by destroying the rattle-snake, which they can do with perfect impunity; as, though the rattle-snake bite them, and inject poison, this does little harm; the fat on the outside of swine having scarcely any connection with the circulation of the blood. To shew the Jews, who reared swine (an animal for-

bidden to be eaten by the law of Moses,) the impropriety of their conduct, our Saviour, as mentioned in the Gospels, permitted the devils he had cast out, to enter into a herd of swine, and be the cause of their rushing over a rock, and perishing in the sea. The Roman soldiers, among the Jews, often ate swines' flesh.

In the skirts of the city I saw some thousand yards of the tripes of oxen, sheep, and other animals, blown, and reeled up, like skeans of yarn, and hung out to dry, preparatory to being sent to the West Indies, to make Porto Rico puddings; in other words, to be filled with West India fruit, currants, and other vegetable matter, as they are in Ireland with animal and vegetable mixed together. Along with these blown tripe they export ox and cow horns, ox and cow hair, horses' hair, &c. &c.

The Apollo Society, in Cork, consists of a number of gentlemen, who sing and play in concert, and act plays for charitable purposes. At the playhouse, one evening, when they acted O'Keefe's Fontainbleau, or, Our Way in France, and the favourite piece of Animal Magnetism, eighty pounds were obtained for the House of Recovery. On such occasions, professed actresses are hired, as

the ladies of Cork either *cannot*, or *do not choose* to act on the stage.

Although they have insurance-offices at Cork, Dublin, and other places in Ireland, many of the merchants here send to London to get their ships insured.

The people in one parish in Cork, by a general subscription, have bought up the right of presentation to the rectory, for which they paid above one thousand pounds, and presented the then curate; because, in opposition to the Apostle James, he preached justification by faith, without any, even the least, regard to works, or, what they call, the Gospel.

There are about five hundred alehouses and taverns in Cork. The rent of a tolerably good house is about one hundred pounds a year; and the best in the city does not fetch two hundred. But there is always a heavy fine paid at the entrance on leases, which generally here are for many years, sometimes extending to seven or eight hundred. The highest rent of a house in London does not exceed seven or eight thousand pounds a year. It is curious that, in some parts of Manchester, the rent of houses is higher than in London. I myself know of a house in that town, the rent of which is

a thousand pounds *per annum*, being one hundred pounds, at least, higher than any residence in London.

The people belonging to the Presbyterian Meeting-house, at Cork, having taken many houses on long leases, the rent to go for the support of their ministers, and any increase therein to be added to his income, ought to be imitated, where it can be done with propriety, as the rent of these now produces a tolerably good stipend. Some of these leases, being for four and five hundred years, and let out, by the managers of the meeting, in leases not exceeding thirty or forty years, by degrees, as the leases are out, the minister on whom they fix their choice, may come to have an income of some hundreds, perhaps thousands a year, independently of the people being once chosen by them.

The people belonging to this chapel are mostly from Scotland, or descended from the Scots; and are, in general, the most opulent in the city. Sobriety and industry are the causes of this.

There are seldom any great, but often petty thefts about Cork; such as stealing lead from the roofs of houses, scrapers from doors, and the like. As they had often done it before, a gentleman, lately, seeing a man in the night stealing the iron-

rails before his window, shot him, and the deed was approved by the judges. How far this was right, I leave it to the law to judge.

The importation of porter from London to Cork has gradually declined since the porter-breweries were erected. The brewers, who are mostly Englishmen, complained that, to please the people, they are obliged to give the porter an *alish* taste.

There is a soporific tendency in malt and hops, which, in general, induces those who get drunk by fermented liquors, to retire to rest; whereas, in ardent spirits, and all kinds of distilled liquors, there seems to be something inducing men, when intoxicated by them, to be up and doing mischief. Among other reasons, one would think, this ought to induce government to make the duty on fermented liquors reasonable, and less than at present. To wean the affections of the Irish from spirits, the bane of their happiness, and curse of their country, would certainly be one of the best actions government could do for them. It seems surprising that some step toward this is not taken.

For what reason, we know not, but certain it is, that all animals, man excepted, are satisfied with water alone for their drink. It is also curious to remark, that men, in all ages and coun-

tries, have been fond of taking water, and giving it the power of making themselves mad; to which all kinds of spirits and distilled waters have a tentency. It appears somewhat unaccountable, that man, with all his boasted accomplishments, should be the only animal apt to eat what is improper. Perhaps the reason is, all other animals only taste with the tip of the tongue, but man with the roof of his mouth as well as the tongue.

In the Fleet, King's Bench, and other prisons in England, the prisoners, sometimes, keep mistresses, and live well. The same happens, I find, not unfrequently, in Ireland. One man, who was in prison here for many years, and generally lived at the rate of five hundred pounds a-year, declared he never lived so happily in his life; being, as he expressed it, allowed coals, candles, and a certain sum weekly by the county.

Having parted with the gentleman who accompanied me hither from Dublin, and bid farewell to the Rev. Archdeacon Thomson, and my friends at Cork, whose hospitality and attention I shall never forget; according to my plan, I proceeded westward, to visit the interior and least known parts, and came to

BLARNEY.

At Blarney, which lies about four miles north-west from Cork, on the way to Killarney, in the county of Kerry, to which I now bent my course, there is a tolerably entire large castle, which had been attacked by Oliver Cromwell. The stone at Blarney must be good, as the fret-work, and many of the ornaments of this castle are nearly perfect, though built many hundred years ago. The lake of Blarney, about a mile in circumference, so abounds with perch, roach, eels, and other fish, that they eat one another; yet the proprietor, preferring whim and caprice to the milk of humanity, will not allow the poor to catch any of them.

This lake is also so full of leeches, that, if any person put in his foot, or his arm, it will soon be black with them. Two young gentlemen lately went thither, it seems, to bathe; but, before they were many minutes in, finding themselves attacked by they knew not what; they hastened to the shore, and found themselves completely black with leeches; which, as fast as possible, they rubbed off one another's back, after they had cleared the other parts of their body. I put my hand

into the water, to try whether I could discover any, and in less than a minute found some of them appearing.

At Blarney they have a cotton and wool-card manufactory, on a small scale, at which there are numbers of poor little boys and girls employed, in putting the teeth, or wires, after they are cut and bent by a machine, into the holes stamped in the leather for them. The motion of their little hands drew tears from my eyes; and I could not help thinking that, though he had partly interested ideas in view, the blessing of God must light on the man who thus contrives employment for the poor. I never felt more the truth of the expression, "It is more blessed to give than to receive," than when I left these poor little children what I could spare at parting.

Considering the opportunities and examples they have, the ignorance of many is truly astonishing. In places, where the fields are much in want of lime, I find the roads paved with limestone, and the farmers so ignorant, as not to know that pounded lime-stone has the same effect on land, as if calcined by fire. For instance; near Blarney, where they have plenty of limestone, and very little fuel; as they have fine falls of water,

might they not have mills for breaking the stones as small as pease, on the principle of the pounding-mills for flint, in Staffordshire; which, being spread on the ground, would do as much good as if calcined or burnt by fire? Since there is such command of water near this place, it is surprising that there is not a variety of manufactories introduced. Labourers could, in general, be got at sixpence halfpenny *per* day, with their victuals; and women cheap in proportion. The only inconveniency is, Mr. J—ries, the proprietor, who has a considerable estate, lets his own lands, at an enormous rent; and having taken land from gentlemen, lets out their lands to others; and these again to others, often at double, nay triple what he himself pays; thus causing important waterfalls, and a fine country, to be of little use, except to himself, and a few individuals; and preventing men of capital and enterprise from settling in it.

In the course of my travels through the county of Cork, I observed a kind of rapper on a church-door; but, since the Toleration-Act bears that the doors of the place where people meet must not be fastened during public worship, I leave it to others to judge what good purpose any kind of rapper can serve on a church-door. But improprieties

of this kind are to be found elsewhere. At the Surry Philanthropic Chapel, not far from the Obelisk, they have matters so ordered, that you must ring a bell, if you wish to be admitted to join with them in their prayers; as also give them money for liberty to do so. The bishop is the best judge how far this is proper.

From Blarney to Mill-Street, which is more than twenty miles, there is neither town nor village, nor any thing but marks of poverty. The greater part of the country is in grass; the people, on account of the tithes, being averse from improving it; to be freed from which, many of them would give more than ten *per* cent. on their whole rent. Those who have sense, however, drive culm from Cork, and make lime for the improvement of their fields.

The itch is not unfrequent in the cabins in this part of the country; and so poor are many, that there is neither chair, nor stool, nor table in the houses, but round stones about the fire for seats. The crook, as it is called, or hook, on which they hang the pot over the fire, is of wood, tied by a straw rope to something at the top, and the pot, for boiling potatoes, &c. is not unfrequently turned mouth downward, and used as a seat about the

fire. Having gone into a variety of cabins, on various pretences, my boy jogging on with the poney, and hovering about till I appeared, in some places, thinking me a new tithe-proctor, they were afraid; others thought me a person appointed to lay on new taxes, or one sent by the landlord to see if a few more shillings could be got for the cabin; and therefore hated me. Some actually fell down on their knees, thinking me a priest and father-confessor; while others, again, thought me one sent to contrive some scheme to rescue them from the hands of their oppressors, the middlemen, tithe-proctors, and the Protestant clergy. In short, the poverty and oppression of many hereabouts can scarcely be imagined.

The kraals of the Hottentots, the huts of the Laplanders, and the caves and holes of the natives of New Holland, seem preferable, in many points of view, to the hovels of the poor Irish. If they be happy, it proceeds from their ignorance, and not being habituated to other conveniences. What a contrast, when one considers the rooms in our great houses, furnished after the Grecian, the Italian, Egyptian, Turkish and other styles! In a word, when we view the carpets, hangings, splendid carriages, and numerous conveniences of

the rich in this and other countries, as well at the present as in antient times, we are led to conclude that, if it were not for the prospect beyond the grave, of all men the situation of the poor cabin-people in Ireland would be the most miserable. The accommodation of these poor people called up to my mind the splendour of a Solomon, and of the antients; many of whom had tables, cup-boards, chariots, &c. &c. of solid silver intermixed with gold. It brought to my mind the splendour of Artaxerxes on his throne; of Pompey in triumph, blazing with diamond pearls; of Alexander the Great, who, at one time, entertained three hundred commanders on seats of solid silver; and of Poppæa, Nero the Emperor's wife, whose horses were shod with gold. On the authority of Seneca and Vitruvius we may assert, that, at Rome, the man was accounted poor and mean whose bath did not shine with precious stones and mosaic-work, the vaults arched with crystal, and the cocks of silver to spout out water; nay, so great was the Roman vanity and luxury, that, in some, the whole side-seats and pavements were of pure silver.

Roman Catholic priests here, as in many other parts, sometimes preach in English, sometimes in Latin, sometimes in Irish, and sometimes in a

jargon of all these languages. It would have given me pleasure, had any sensible member of the Bible-Society been with me.

In the Hill of Muckarty, between Cork and Killarney, I fell in with Colonel L——ley, whose carriage, the day before, had broken down. It being very rainy, the roads deep, and more than three miles to any house, even the meanest hut, the Colonel and his lady had stayed some hours in the broken carriage, in hopes that the rain might subside. Despairing, however, of this, and the night approaching, he and the lady were obliged to trudge in the mud, not knowing which way to go for shelter. The Colonel was cursing, and the lady wishing herself dead. The servant had been away with the horses to a hut; and was to return to sit in the carriage all night; as, if he did not, the Colonel knew well that, notwithstanding the rain, the carriage would disappear before morning; being torn in a hundred pieces, and carried away by the inhabitants.

I was amazed to find that, in this part of the country, though they are all dairy-men, yet they never heard of Dr. Jenner, a native of the dairy-district in Gloucestershire, nor of inoculation for the

cow-pox, so much now the subject of conversation.

MILL-STREET.

At Mill-Street, an inland town on the borders of the county of Kerry, there may be about a thousand inhabitants.

At the inn where I put up all night, the best in town, I found a girl, about ten or eleven years of age, with something like a pin-cushion hung round her neck; which, I learned, had been given her by the priest to cure her of a decline, and defend her from all diseases whatever. After looking much at it for some time, and hearing much of its value and virtues, I became anxious to see what was in it; but did not know how to come at it.

Resolved, if possible, to accomplish what I wished, I called the girl to me, gave her some money, begged her father and mother to drink with me, (a circumstance that pleases almost every one in Ireland), and was kind to all the children. Being at a loss to know what it contained, the girl told me that it was an oration (orison she meant) of immense value. On expressing a desire to see

the inside, the girl said she would open the cover, which she did, before I had procured either the father's or mother's consent. When the linen bag was opened, I found it contained two pieces of paper sealed, which, they told me, was with holy wax, and that the seal must not be broken. What to do I knew not. To open this sacred seal, in a place where all are Catholics, I knew to be improper, and perhaps might cost me my life; and, to proceed no farther, was still to remain in the dark. Resolved, however, one way or other to come at the object of my wishes, I took the two papers; and, while I was handling them not too delicately, one of the seals flew almost open. Fortunately, they took me for a priest; and, as they thought I might have some holy wax about me, and be able to renew the seals, they allowed me to open them. The first paper I opened (which I confess I did with a trembling hand) contained nothing but these words, written in an indifferent hand, "Apud Deum est sanatio corporis," and a short Latin prayer, that the bearer, whoever it should happen to be, might be cured, and preserved from all disorders. The other had merely the following sentence, copied from the vulgate Latin of the New Testament, "Come unto

me, all ye that labour and are heavy laden, and I will give you rest."

Priests write these during their leisure-hours, and sell or give them away, as they see proper. I returned the papers, thanking the good woman and her husband for their indulgence; saying they could easily be sealed, but that I hoped they would excuse me doing it, as I had no holy wax about me. When priests pretend to cure and keep off disorders by charms, is it surprising that the people believe in them? But a country where ignorance prevails, is, and always has been, the proper soil for a plentiful crop of imposture. Those among the antient Romans who wrote of the Druids, observe that the Druids of Britain and Ireland were famous for curing diseases by magic and charms. It is curious to observe, that their successors the priests have not yet laid aside this custom.

Many hereabouts believe in the miraculous power of herbs, and the frequently repeating certain prayers. At Balyporan, in the county of Tipperary, for instance, I found them believe in the power of magic, witchcraft, &c. and that women, by means of certain prayers and herbs, can, when they please, take away the *virilem potestatem*. They assured

me, that a young woman had lately done so to a young man who had promised to marry her, but had not; and that he and the woman he had married, in consequence of what was done, are completely unhappy. It was fortunate that no priest came to the house at Mill-Street, where I lodged, while I was there; as, if he had, and they had come to know that one of their sacred seals had been broke open by the unholy hands of a Protestant, (the doing of which, I confess, was not right) it might have cost me much trouble, if not my life.

But why speak thus of the credulity and ignorance of the people and their priests in this part of the country, when there are equal marks of credulity and ignorance among ourselves? On the steps, for instance, of many of our first-rate taverns, coffee-houses, shops, dwelling-houses, &c. &c. even in London itself, we find a horse-shoe nailed, as you enter, to keep away evil. Many will not live in a house, unless one of these be nailed somewhere about the entrance. In some parts of England they have the shoe nailed on the middle of the door. And certain it is that many of our sailors will not live in a ship, unless they see more than one of these nailed to the mast. Admirals and

commanders are obliged to permit this; otherwise, many an excellent seaman would not venture to sea with them. When I asked an extensive dealer, and a rich man, why he had that horse-shoe, pointing to it, nailed on the front of one of the steps into his house? He replied, on my begging an ingenuous answer, "To please my wife and keep out *ill-luck*." Many of our servants, if they engage in a house that has none of these about the entrance, nail a shoe up privately; or, as a Laplander, Icelander, and Hottentot would do, leave the house altogether. I know of a house where the two former occupiers failed in business. The present occupier, who, immediately on taking possession of the house, nailed up a horse-shoe at the entrance, having succeeded, and saved several thousand pounds, attributes his success, as do his wife and not a few of his inmates, to the virtue of the horse-shoe. It is for those who are better informed than I am, to say how the notion of the virtue of the old shoe of a horse became so general, and has continued so long among us.

There is no kind of manufacture at Mill-street, and they seem to be all poor, except Captain Watson, who has considerable landed property in the vicinity.

Between Cork and Killarney many of the farmers have neither stable, nor cow-house, nor sheep-cot; but all lodge in the same house, and in the same place, without the least partition between the cattle and the people. In such houses, the first thing done in the morning, after the irrational part of the inhabitants are gone, is to clear away their manure, and the straw from the floor. The dunghill is generally before the door, and so placed, that you must walk over it, before you can enter the house. This too happens in some parts of Scotland. There being a heavy fall of rain, one morning while in this part of the country, I made towards a farm-house, from which I had seen smoke ascending. When I approached the house, I saw two cows looking out at the door, seemingly afraid of my umbrella. The house was full of smoke, through which, so soon as I could see any thing, I observed a number of people sitting round a fire of turf, drying their clothes, and smoking tobacco. Room being made for me and my boy at the fire, and for my horse not many yards distant, among the cattle, I sat down, when the good woman of the house went to milk the cows, which knew their names, and came each as she called them; Humley being first called, then Brockey,

&c. While she was employed in this way, a fine kid, only a few weeks old, leaped up, of its own accord, lay on my knee, like a cat, and seemed highly pleased; when, with the upper end of a quill that I had used as a picktooth, I amused myself in scratching its head. So much did I become attached to this fine little animal, that, had I had a house within twenty miles, I would have purchased the kid at any price, and ordered it thither. Besides the kid on my knee, and another that had put its head into my pocket, in quest of some gingerbread I happened to have in it, there was a goat fixed by a hay rope to a four-stooped bed, three calves, a large sow going through the house with young ones, a hen with chickens, two dogs, a cat, and a young hawk, which, after it was three weeks old, became more than a match for the cat, and fairly beat her off in a battle which happened between them, while I was in the house, with a number of fine, half-naked children, all waiting till the potatoes were ready for breakfast, of which we all ate heartily, with milk; the cows being the only animals in the house that, when we began to eat, did not draw near. As for my poney, the boy could scarcely prevent him putting his head in over our shoulders, and his mouth

into the basket with the potatoes, before us. The kid on my knee, the cat, and the hawk, ate potatoes as well as any of us.

In former times, in most parts, people lived thus, under the same roof with their cattle, to prevent them being stolen; and, in many places, for a like reason, they find it necessary to do so at the present day; necessity, which introduced the custom, still rendering it necessary. The truth is, did not the cattle live with the people under the same roof, in many places, they would be carried off during the night; and, owing to the fewness of the inhabitants, the distance of magistrates, &c. &c.; it might be extremely difficult to trace the property so as to recover it.

In this part of the country, which is as unpolished as any in Ireland, and which is my principal reason for dwelling on the manners of the people, I found only one or two that could not speak English. But, as I had lived some time on the borders of the highlands in Scotland, where they speak Gaelic, and nearly the same with the native Irish, I was enabled to understand what they said. Owing to the frequency of address in that language, the dogs, horses, cows, &c. understand Irish better than when you desire them to stop, proceed, &c. &c. in English.

The leases here, as well as in most parts of Ireland, were formerly for thirty-one, forty-one, sixty-one, or ninety-nine years, and some of them renewable for ever, at a mere trifle *per* acre. But long leases are now out of fashion; and most of the land-holders, or those who have long leases, and subset land, adopting the customs of the English, will not grant a lease of more than twenty-one years; nor even for this period, unless ten times more rent than formerly be promised, and security given for its being regularly paid.

Roman Catholic priests often obtain from Roman Catholic landholders large farms on long leases; by which they sometimes save 1000*l.* a year; and occasionally enrich their friends at their death; if they happen to have no natural children; which, if what is said openly be true, is seldom the case.

By a law made in Ireland many years ago, grazing-land, in most places, pays no tithes. Priests, having farms where this law prevails, generally plough none, since, in this way, they are exempted from paying any thing to the rectors of the parish.

Proprietors, in general, in the interior, used to let their farms to dairy-men; in other words, to men who, for every cow sent them to be grazed,

received 112lbs. of butter, and a guinea. Dairy-men are fewer now than formerly; as the proprietors find people in abundance to take their farms, who are able to stock them without the aid of dairy-men. One hundred-weight of butter here generally brings from six to seven pounds. On many farms there are nothing but cows; and, from the money produced by the butter, the rent and all accounts are paid. Almost all the male, but few of the female calves, are killed.

They speak here of the size of a farm, not from the number of acres it contains, but from the number of cows it will support. The farm of Rimore supports two hundred cows. As only four hundred pounds is paid for it, and the produce of each cow is worth at least seven pounds a year, it may easily be seen that a good thousand pounds a year is netted by the tenant at Rimore after the farm is stocked.

At the five-mile house from Killarney, Mr. Minnans, the present tenant's father, paid seven pounds for the farm; at the old man's death, a few years ago, it was raised to fourteen: and now the son pays one hundred and twenty-six pounds for the same lands that, about twenty years ago, his father had for seven.

The tithe-proctors being in general severe, are often roughly handled. One of them was lately found murdered near Cork; and another not far from Killarney. For the sake of money, priests not unfrequently become tithe-proctors; but such are generally hated, even by their own people.

Tithe-valuers, a set of men different from the tithe-proctors, often value potatoe gardens and small fields at more than they are worth; and, if the owners cannot pay immediately, the tithe-proctor often obliges them to sell a cow, a pig, a goat, or something, to pay the parson. If there be nothing about the house which will fetch the few shillings due, and the expence of process, these poor people are, not unfrequently, carried to prison and confined till the unfeeling tithe-proctor be satisfied. Tithe-proctors often save a thousand pounds a year by the business: some twice that sum. Here, as in other parts, the priests, in general, encourage the paying of tithes, in hopes that the period is not far distant when they themselves will receive them.

Next day being Sunday, as I was proceeding to Killarney, I fell in with two women carrying spinning-wheels, a reel, and burdens on their back;

whom two young men followed with loaded cars. When I enquired why they were doing this on Sunday? they told me that, as they were going to occupy a house nearer the chapel, they had taken the opportunity, on their way to hear mass, to remove their furniture; and that they meant to put it up in the afternoon, when prayers were over, instead of going to the dance in the vicinity.

In this part of the country I found a curious kind of pigs, of the Chinese kind; one of which had had seventeen young ones at a litter. Perhaps, in nothing are the Irish more attentive than in the breed of the pigs they purchase, and the kinds of potatoes they plant.

Though the roads, in many parts of Ireland, are shamefully circuitous, when there is no necessity for it; yet, running to the opposite extreme, between Mill-Street and Killarney the road, for several miles, is on a straight line, and over heights where a small turn would have saved the pull up hill, and the inconveniences of coming down, without adding to the distance. Roads and canals through tunnels are improvements not yet introduced into Ireland.

The new, as well the old bridges, in this part of the country have all their arches a complete semi-

circle, when the segment of an arch much less would be equally strong, and serve the purpose much better. It is strange that an idea so obvious is not generally adopted, and that scientific men are not sent through this beautiful country to point out where improvements might be made.

About a mile before I reached Killarney, I fell in with a party of recruits, proceeding thither, for the Carlow Militia, at that time stationed at Killarney. Taking me for a Roman Catholic priest, the officer of the party came up to me on the road, begging I would marry one of the recruits to a young woman, who had been decoyed away by him from Carlow. On coming up to me with the woman, the young man expressed a strong desire to be married, saying they should have been married, had not the priests refused to do it for them, without liberty from the commanding officer; and that both he and she were almost distracted on this account. When I told them I was not a priest, and, consequently, could not marry them, I observed the young woman begin to tear the lace from the black silk cloak about her shoulders, and the young man to gnash his teeth. As they both had an innocent look, I advised them to keep up their

spirits, and said that, if possible, I would get them married in the course of the day.

KILLARNEY.

When I arrived at Killarney, I went to Colonel Newton, the commanding officer; and, on stating the case to him, he told me, that it was against their rules to permit the soldiers to marry, till after mature deliberation; that they had been tormented with petitions of the kind; and that one of their drummers, a boy only fifteen, had been that very day soliciting permission to marry a tall woman nearly thirty years of age, and seemed much disappointed on being refused permission to do this. I replied: "Well, Colonel, I have done my duty; and, if the girl to whom I refer, having been so often disappointed, cuts her throat before morning, remember, I am not to blame;" and then went away. In a few minutes the Colonel sent after me, begging I would return; and, having given a note permitting the young man and woman to be married, asked me to dine with the mess next day. With the note in my hand, Sunday as it was, I set

out for Dr. Macdonach, the parish-priest of Killarney, who is also assistant to the Bishop of Kerry, (the serjeant shewing me the way.) The Doctor was no less averse to the marrying of this couple than the Colonel had been; saying, that it was against the rules of their church to marry any till the banns had been proclaimed, and certain dues paid. "Well, Doctor," said I, taking my hat, "it was, no doubt, imprudent in the girl to steal away from her friends; but since she has been so virtuous, notwithstanding repeated solicitation, during the eight days march from Carlow, as to prevent the young man's having any improper connection with her, I wished her well, and am sorry for her; but remember, Doctor, if she takes a swing in her garter before to-morrow, that neither the Colonel nor myself are to blame."

On saying this, Father Norris, an abbé, and a monk of the Order of St. Francis, who was present, took up the cause: and we, together, persuaded the doctor, with the liberty of the bishop, who was in the house, to promise to marry them that evening. The serjeant, who had stood all the time at the door, and had constantly attended me, ran to communicate the joyful news to the disconsolate couple, and to bring them, (it being

near ten at night,) to be united in the holy bands of matrimony.

During the performance of the ceremony, according to the rites of the Church of Rome, Dr. Macdonach had a broad black sash round his neck, hanging down before as far as his knees. While the couple were on their knees, being now married, and he praying that God would bless them, and make them fruitful, he put one end of the ribbon or sash, on the woman's head, and the other on the man's, the middle of it being round his own neck, as if virtue streamed from him to them through his conductor, and also down his arms, he having, all the time, a hand on each of their heads. After the ceremony, the woman wished to fall down on her knees and thank me; but I would not permit it. She still thought me a priest, and said she was certain *no* Protestant was capable of feeling for the misfortunes of others as I did. She retired, praying that God might be with me wherever I should go.

Having thus done what I thought a good action, and received an invitation to dine with Dr. Macdonach, Abbé Norris, and a number of Roman Catholic clergy, who were to meet, two days after, and give in their quarterly report concerning the

state of religion in the province, I retired to my lodgings, and got a sound sleep; a blessing which, while it continues, puts the king and the beggar on an equal footing.

Killarney, which contains about four thousand inhabitants, is a neat little town. The streets here, which are generally straight, and crossing one another at right angles, being paved with lime, are very dusty, and apt to form a kind of paste in wet weather. But, so careful are they to keep them clean, that, when rain comes, they spread straw on them to imbibe the moisture. This being raked and swept together for manure, they first carry it out of sight, and then to their fields.

Many of the houses here are neat, as well as extensive: and some of the people live as well, and dress as neatly, as the citizens of London. Their taste for literature may be known from this —that there is no circulating library in the town. They have, however, a hired room, where the gentlemen meet, and read the newspapers.

Many of the houses are coated with lime of various colours; blue, black, yellow, &c. the colour of the upper part of the wall, on the outside as well as within the house, being often very different from that on the lower part.

From what I said to the architect, who was repairing the Protestant Church at Killarney, I had some reason to conclude that he would make the pulpit, desk, &c. go on casters. When I suggested it, and informed him that at Manchester, and many other places, pulpits are now moved from one part to another, on casters, he approved of the idea, and said he would certainly adopt it.

They have an extensive Roman Catholic chapel here, where mass is said every morning.

On the left, as you enter Killarney from the East, stands the Roman Catholic college; a handsome extensive building; and, on the right, as you leave the town, proceeding towards the West, the nunnery, a venerable commodious building, having attached to it, like the college, extensive gardens, and other conveniences. These have, in a great measure, arisen from the bounty of Lord Kinmare, and Mr. Cronen, his agent, who has grown rich by being a middle-man and receiver of rent for others.

At the college, besides a number of young men, educating for priests, and whom I found by no means unacquainted with some of the Latin classics, they board, and educate, in a separate part of the college, gentlemen's sons, and prepare them

for the various departments of life. Dr. Sughrue, catholic bishop of Kerry, who lives at Killarney, is a generous supporter of this College, and generally visits it every morning. Dr. Sheehan, who is president, as also chaplain to the nunnery, shewed me every thing I wished to see.

When in company here with one of the fathers of the church, and speaking respecting the practice of pretending to cure disorders, by hanging a charm round the neck, he replied, "Many think that this cannot be done; but, in all ages and countries, certain words and actions have been found to bring about (and sometimes in a miraculous way,) certain events. Jannes and Jambres, whom the Apostle mentions, withstood Moses; and, as well as he, performed miracles. Balaam had certainly been in the habit of cursing, as well as blessing, when he was sent for to curse Israel. The ancient prophets, (on the testimony of Scripture,) cursed as well as blessed in the name of the Lord. The disciples saw others, whom they knew not, casting out devils in the name of the Lord Jesus. The wise men of the East, who came and worshipped our Saviour, (as is often done in their country to this day,) cured diseases by charms. The disciples and first Christians did the same.

In the Acts of the Apostles we are told, that handkerchiefs and aprons were brought to the sick from the body of Paul, and the disease departed from them, and the evil spirits went out of them. The wisest of the Greeks and Romans, (if there be any truth in Pliny, and their own historians,) believed in the power of charms. And is not the same thing done among ourselves? The kings of England were wont to cure disorders in this way. Queen Elizabeth often did it. And it might have been done to this day, had not Queen Anne neglected to communicate the secret to her successor. How often do we see, at present, wens and other disorders, cured by the touch of the hand of one who has been hanged? How often do we see people eagerly pressing to obtain this cure?

"Protestants may think what they please," continued he; but, if certain words, uttered in a certain way, by persons set apart for the purpose, can convert, as we know is done in the sacrament, an earthly into a miraculous substance, why may not certain disorders be cured and kept off by certain words?"

I argued, with as little effect, on the necessity, according to the Roman Catholic doctrine, in order to obtain the favour of God, of tying down people

to certain kinds of food on certain days; and quoted the following lines:—

> 'Who can believe, with common sense,
> A bacon-slice gives God offence;
> Or that a herring hath a charm
> Almighty vengeance to disarm?'

Notwithstanding their peculiar notions of religion, I found some of the people here not destitute of general knowledge. To make the hair grow again, they rub the juice of artichokes on the head, when it is bald; and they seem to know well, that the juice of thistles, squeezed out before they bloom, serves the purpose better than Russian or Macassar oil. The Greek and Roman authors tell us, that the juice of thistles makes the breath smell sweet; that to make the face handsome, women, when they go to bed, daub it with an ointment made of water-cresses, and apply poultices of the same materials to feet having chilblains. To kill rats and mice, they use barley fried with white hellebore, the basis of the *eau medicinale*, so much talked of as a cure for the gout; and, for a bad cough, they boil mallows in milk.

The copper-mines of Killarney, superintended by Col. Hall, of Exeter, have been worked only a few years, though tradition says they were

wrought by the Danes. The company have laid out five or six thousand pounds on them; and the chief difficulty is, (their being on the edge of the lakes,) to keep them dry. The one which is sent by land to Tralee, and then, by sea, to Swansea, in South Wales, to be smelted, fetches from sixty to one hundred pounds *per* ton.

At Muckross, directly opposite, on the other side of the lakes, there are mines which produce copper, lead, and even silver in small quantities. Formerly there were about three hundred people employed in working these mines, but now there are not above one hundred.

In viewing these mines, I found matters so contrived, that the water pumped out of them assists in driving the wheel which raises it. Here I was led to reflect, that the mineral kingdom is the great storehouse of nature, where she secretly labours for the good of the world. None can surprize her in her operations, nor steal from her the art with which she prepares, collects, and composes earths or fossils, salts, bitumens, and metals. Happily, in the use we make of nature's gifts, it would be of little advantage to know their quality and first principles. It is enough that we are acquainted with the purpose to which they may be

applied. We need no more to prove the power and goodness of the Creator.

Notwithstanding all that has been said about the lakes of Cumberland and Westmoreland, I am clearly of opinion that the lakes of Killarney exceed them in real beauty. There is nothing here so grand and sublime as Ben-Lomond, in Scotland, with the lake at its base; nor any thing so sublime as some individual objects about the lakes in the West of England; yet, about Killarney, the *mixture* of the beautiful and sublime exceeds any thing I ever saw, either in Scotland or England.

There are elegant cottages here and there, erected all around the lakes, for the convenience of those who choose to go ashore for amusement. The lakes are beautifully studded with wooded islands; and, on the edges of the upper lake, which is joined to the lower by a channel, there are various kinds of fruit, particularly the arbutus, a kind of wild strawberry, growing on the rocks, to the very edge of the lake: so that, in sailing about, a person has only to reach out his hand to get hold of them.

Though the cottages in Glenawe, on the south of the lower lake, are extremely pretty; those on

the edges of the upper are more so. There being much wood on the south of the lower lake, they have, it seems, in the summer, excellent stag-hunting.

In Innisfallen, the most beautiful of the islands in the lakes, are the ruins of an abbey, concerning which they give many fabulous accounts.

Between Turk Mountain and the Eagle's Nest, another mountain in the vicinity, where, if you fire a musquet, or cannon, you hear eight or nine echoes, one after another, which has a curious effect; cannon are placed here and there, and fired, on the visitors' paying the necessary expence.

On the top of Mangerton, a mountain near the lakes, is a lake called the Devil's Punch-bowl, about a musquet-shot in length, and nearly as broad, supposed to be bottomless. When the late Right Honourable C. J. Fox was visiting these lakes, he swam across it, but said, he would not venture to do so again.

The highest mountain about the lakes is nearly 1100 yards perpendicular.

The Devil's Punch-bowl seems to have been the crater of Mangerton, when a burning mountain. The stones in many places strengthen this opinion; some of them having evidently been once

in a state of fusion. The lakes, in many places, are very deep, and seem to have been formed by the materials which once occupied them having subsided, to fill up the excavations made by such vast masses of volcanic matter.

Dunachoo is an important name among the common people. Dunachoo was the last king of the province of Kerry. Many believe that he is enchanted in the lower lake, and that he has complete power over it; being able to raise it by a storm, or smooth its surface as he pleases. Some declare they have seen him ride along the surface, mounted on a grey horse, shod with silver; but that he is seldom seen above water, except late in the evening, or early in the morning.

The rocks surrounding the lakes, and about the mines, are mostly lime-stone, and though by no means soft in their nature, in some parts curiously perforated by the perpetual lashing of the waves.

Till of late, many eagles were seen flying about the lakes, but ever since cannon have been placed among the hills, to be fired for the sake of the echo, the eagles build on a mountain farther off than formerly. Sometimes, however, they fly about and catch rabbits, hares, and other animals, as usual. One of these, nearly white with age, is

supposed to have attained a thousand years, having for generations been observed to haunt the lakes. When they catch a rabbit, hare, or the like, eagles generally eat one half, and carry off the other in their talons. The cries of these poor animals, when the eagle appears, and they are not near their holes, are lamentable, and often heard at the distance of half a mile. A gentleman here told me, that he had often fired at the whitish eagle, as well as others, without effect: and that, unless you hit them about the head, breast, or belly, their feathers repel even musquet-bullets.

Not only in catching their prey, but on many other occasions, eagles have been observed to shew uncommon sagacity. For instance, when they have not been able to get a tortoise out of its shell, they have been known to take it aloft into the air, and break the shell by letting it fall on a rock. The poet Æschylus, we are told, was killed on the spot, by a tortoise falling from the talons of an eagle upon his head.

Having procured provisions, wines, spirits, and other necessaries, visitants to the lakes often go and dance and drink the whole night about the cottages around the upper lake; and, were it not so far from England, I am certain that many of our

English gentry would do the same; no place in Britain having so much beauty and wild scenery united. Nor are the ladies here shy in accompanying strangers on these excursions, when they have reason to conclude that innocent, not criminal amusement, is the object. I happened to be at one of these rural fêtes.

There are many yew-trees in the island of Innisfallen, and in the vicinity of the lakes, of which cattle eat, and are not the worse. In England, yew is thought poisonous to cattle. There are, however, no deleterious qualities in the branches of the yew. It operates only as a mechanical poison. When cattle eat the branches from the tree, with the juices in them, they digest and do no harm. It is when the branches become dry, and are eaten in this state, that mischief happens. The wood, which does not yield to the gastric juice, as bones and other things of the kind do in the human stomach, naturally kills the animals. In late springs, when fodder is scarce, they often here give yew and holly branches to their cattle, after the prickles have been softened by being broiled and singed on the fire.

At Ross Castle, on the border of the lower lake, from which Lord Kinmare's eldest son takes his

title, I fell in with a fine young man about 17, who never tastes whiskey; his father, on his death-bed, having made him, at ten years of age, swear over the holy Gospels, that he never would taste it. It is well known that Hannibal kept the oath he had made when a boy.

From the reports of the Catholic clergy, of the county of Kerry, whom I found hospitable and kind, it appeared that several converts had been made to the Catholic cause, during the former six months; and that only one individual, who had married a Protestant, had gone over with him, and left the Catholics. This I found a grief to them, as they conceived it a soul lost, and her having sacrificed her title to the kingdom of heaven for worldly considerations. They seemed thankful that, notwithstanding the uncommon efforts making, every-where, to stagger the faith of true believers, so few had been led astray, and induced to leave them.

According to invitation, I dined with the officers of the Carlow militia, at their mess-room. Here I found Colonel Newton, Major Baillie, and the rest, civil and kind; I was sorry, however, to learn that, as the band belonging to the regiment are all Protestants, they found themselves ill-used

by the inhabitants, who are mostly all Catholics. Finding this, the officers sent a guard along with the band, when they went their round, to protect them from the insults of the inhabitants.

During dinner, and for a long time after, the band played at the mess-room. Among others, a variety of the tunes were Scotch. One of the officers appeared rather low-spirited; however, they plied him with bumper after bumper, till he came to the speaking-point; and, when he arrived at this, he talked a good deal of what may be termed elegant nonsense. One of those, who sat near me, when speaking of marriage, the great object of the ladies' wishes, and the gentlemen's fears, ridiculed the idea of people's marrying for the mixed motives of conveniency and affection. —It is said, that a man is not thought a man of talents, till he gets something by his talents. Had a young rich English widow, or a boarding-school miss, on the outlook for a husband, been in my situation, on this occasion, I have no doubt but that several in the company would have appeared to them men of excellent talents.

Having been introduced at the nunnery by the Reverend Dr. Sheechan, chaplain, as already observed, I was much pleased to see, in one room,

a nun plainly, but neatly dressed in black, with a broad, white, curiously cornered tippet, teaching about thirty girls to read; another, in the next room, learning as many to sew, knit, and the like; and, in a third, a beautiful young nun, but rather of a disconsolate aspect, spinning, and instructing a number of girls to do the same. One has only to come and see, to be pleased with the nuns here. Their dress, their veils, their neatness, and deportment, nay, the very windows and figure of the nunnery, serve to call up reverence, and to banish every inordinate desire. They relieve one another in teaching, and are allowed 100*l.* a year, I understand, by Lord Kinmare, for their trouble. There is also a school for poor boys in the town; and Miss Curtain, to whom I was also introduced by Dr. Sheechan, keeps a respectable boarding-school for young ladies.

Except what the gentlemen-landholders employ, there are, about Killarney, only four or five ploughs, which people, who have occasion for them, hire, with the horses and men who guide them. In the immediate vicinity, the lands are tolerably well cultivated; but, on all hands, even at a mile's distance, the fields are in a miserable state.

A few miles from the town, I observed several

women stooping, as I had seen in other places, and nearly on their knees, spreading dung with their hands; while others were carrying it out in wicker baskets on their backs. One, an extremely handsome girl, employed about this work, had besmeared her arms from the finger-ends up over the elbow with cow's dung, which appeared, at a distance, like long lead-coloured silk gloves. Upon enquiry, she told me it was to keep the sun from spoiling her arms. As cow's dung contains much vegetable alkali, and animal oil, many of the common people, while bleaching, steep the cloth in a preparation of it. So also they do all over Scotland.

On finding that this poor girl was employed in this humiliating manner, and preparing the ground for the potatoes to be planted in it, I could not help reflecting on the cheerful manner in which she seemed to be engaged. But why find fault with the dispensations of Providence? If we could obtain, without any trouble, our food, &c. we should certainly become indolent and idle; and pass our lives in shameful sloth. The noblest faculties of man would weaken and grow dull. The bonds of society would be broken; because we should no longer depend on one another. Even

children would be able to do without the assistance of their parents, and still less would they need it from others. Men would fall into a state of barbarity. Wild and savage, every one would live like the brutes, for themselves only. There would be no subordination, no mutual obligations, nor good offices. It is, then, to our wants that we owe the expansion of our faculties, and the prerogatives of humanity: they awaken the mind, create activity and industry, and make our lives more easy and pleasant than those of other animals. Our wants have rendered us sociable, rational, and regular in our manners; they have given rise to a multitude of useful arts and inventions. In general, an active and laborious life is beneficial and necessary to man. If his faculties and powers be not exercised, he becomes a burthen to himself; he falls gradually into a stupid ignorance, into gross excesses, and all the vices resulting from them. Labour, on the contrary, sets all the machine into a pleasing motion, and gives so much the more satisfaction and enjoyment, as it requires the more industry, reflection, understanding, and knowledge.

We find, then, that our wants are the true foundation of our happiness, and the best means which Divine Wisdom and Goodness could make use of

in order to direct the faculties of man to the greatest advantage.

Why complain of evils? Those that occur to us, often enhance the value of our blessings, as colours are relieved and set off by shade. If there were no Winter, should we be so sensible as we are of the charms of Spring? Should we know the value of health without sickness; the sweets of repose without labour; the peace and consolation of a good conscience, if we had never been tried and tempted? The more obstacles there are to our happiness, the greater our joy when we surmount them. The heavier our misfortunes are, the more happy we feel when delivered from them. If all our days were prosperous, we should give up ourselves to luxury, pride, and ambition. If we were never pressed to it by necessity, nobody would take the trouble to be active, or laborious in business; nobody would cutivate their talents, nor would they be animated with zeal for the public good. If we were never liable to danger, how should we become prudent, or learn compassion? If we had no evils to fear, how easily should we be intoxicated with happiness, and forget, in general, our duty to God, to our fellow-men, and to ourselves? He who reposes always on the lap of

felicity, soon grows negligent in doing good, and is incapable of any great action: but let him feel the strokes of adversity, and he will recover his wisdom, activity, and virtue. The poor girl seemed happy, though employed in the humiliating office of spreading dung with her fingers, in a contracted, or more spread state, as she found it necessary. Let us, then, receive with resignation the difficulties to which we are exposed; the longer we are habituated to them, the more supportable we shall find them, and the more we shall feel their salutary effects.

When speaking of women, Kotzebue remarks that women are house-wives in Germany; queens in England; ladies in France; captives in Italy; slaves in Spain; and (he might have added) not a few of them are worse than slaves in Ireland.—But to return.

Having spent some days here, much to my mind, I set out for Tralee, the capital of the county of Kerry.

At Batterfield, where Mr. H——t, the father, married the mother, and the son the daughter, there is, for a mile on each side of the road, a neat row of apple-trees: and, though of a fine soil, the fields on the inside of these are mostly covered with furze, broom, thistles, and the like.

The Cacagee-apple, as they call it, which makes fine cyder, is very common in this part of the country. Much of the cyder from this apple is made about Tralee, and sells at three or four guineas a hogshead; when the common cyder does not fetch much more than one.

It is surprising that this species of apple is not more common in Britain. The gentlemen in the cyder-counties should enquire about it. I do not exactly know what name Linnæus gives to the tree. It is needless to remark, that the red side of apples and fruit in general, is that part of them which is most exposed to the rays of the sun; this, like the yellow in butter, being, in a great measure, the effect of his condensed rays.

There are some parts in the county of Kerry, where, for twenty miles together, there are no roads, except what have been made by the feet of accidental passengers; and neither carts, cars, already described, nor ploughs, every thing being carried by way of back-burdens. When they sow wheat, barley, or any thing of the kind, they sow it in beds; and, from furrows which they dig with spades, they throw up earth over it, in the same way as recommended by Lord Kaimes, who wrote on agriculture about forty years ago; and who argues

that land, dug by the spade, will produce as much more grain than land turned up by the plough, as will pay the additional expence of labour .So that, notwithstanding the rotation of crops, change of seed, and other improvements, recommended by modern agriculturists, the people here still pursue the methods practised by their fore-fathers, and that recommended by Lord Kaimes, though, I suppose, many of them never heard of his Lordship.

The Protestants here, more than in other parts, both of Scotland and England, cannot boast of the care of their spiritual pastors. Sir W. G——ry's son is vicar of the parish of K—r, and curate of two others. He makes the people of all three parishes meet to hear prayers at his own church, which lies midway between the two. The churches of the other two parishes have been long in ruins. Archdeacon D——s has six parishes in the county of Kerry, and six curates. In the parish of A——t, where Lord G——e lives, there are five heritors, who argue they can give the tithes to whom they please. As no two of them could agree on any one clergyman, each of these five heritors has given his part of the tithes to a different clergyman ; and these five clergymen have jointly appointed a curate,

each paying him a mere trifle in proportion to his part of the tithes. The glebe land, in many parishes in Ireland, cannot be ascertained. What can be expected when such disorder prevails?

On various parts of the hill, as you approach Tralee from the south and east, and not far from Castle Island, there are appearances of iron and other ores.

Metals are generally concealed in the bowels of the earth, combined with other substances; which, by masking, or changing the metallic substances, require the ingenuity, or industry of man to clear them of their original combinations, and give them the valuable qualities which are peculiar to metals. These, thus buried and concealed, form ores. They usually exist in clefts or crevices of rocks, which are distinguished by the name of veins; but, when the ore is found in spherical particles, or masses, here and there, near one another, these masses are called stock-works.

The characters from which mineralogists pretend to assert the existence of an ore in the bowels of the earth, are equivocal and suspicious. The savage aspect of a mountain, the nature of the plants which grow upon it, the exhalations which rise

from the earth, all afford but doubtful characteristics.

The nature of the stones which compose a mountain, or the surface of the earth in valleys, are capable of furnishing some indications. Ores are seldom found in granite, and other primitive mountains: they are only found in secondary mountains, in which the antient calcareous stones are void of all impressions of shells. The presence of ponderous spar, forming a stratum or vein, at the surface of the earth, has been considered as a good indication. This indication is given about the mines of Killarney; at Paris Mountain, in the island of Anglesey, which I visited lately; at Carron in Scotland, which I have seen frequently; and at other places where mines have been discovered.

It frequently happens that the veins are naked and uncovered; the mixture of stones and metals forms a kind of cement, which resists the destructive action of time longer than the rest of the mountains, or rising ground; and, as these parts of rocks, connected by metallic cement, present a stronger resistance to the action of waters, which incessantly wear down mountains and higher grounds, and carry away their parts into the lower

grounds, or into the sea. Veins are frequently observable, projecting on the sides of mountains incrusted with some slight metallic impression altered by the lapse of time.

The wisdom of Providence is conspicuous in placing metals below the surface of the earth. Had they been placed on the surface, they would have occupied too much space, and not have left room for men and other animals, and the plants and vegetables necessary for their subsistence.

The author of the Book of Job says, chapter 28, which Henry, among other commentators, has illustrated with a considerable depth of thought, "Surely there is a vein for the silver, and a place for gold where they find it. Iron is taken out of the earth, and brass is molten out of the stone." Had the author not seen them digging ores out of the earth, and extracting from them, as is done at the present day, gold, silver, brass, iron, &c. he would not thus have expressed himself. And here it may be observed that, though the moderns boast of their improvements in chemistry, if we look into the Book of Job, generally supposed to have been written by Moses, and the oldest on record, we shall find from it, and the Book of Genesis, men even before the flood, as the history of Tubal-Cain shews, were

not unacquainted with the principles of chemical investigation.

On the road, as I approached this hill, I met a stout girl, half-naked, about fourteen or fifteen; who, thinking me a priest, made me a low curtsey, and then fell down on her knees on the side of the road. She said nothing, but looked as if she wished to say something. I desired my boy to proceed with the poney, but not to go out of sight. On asking whether she wished any thing; she said she craved my blessing and advice, and would not rise from her knees till she had obtained it. Enquiring what advice? she told me, "that her father and mother were dead; that she wrought in a farmer's house for her victuals; that, having no clothes but those on her back, a farmer in the neighbourhood had offered her a gown and petticoat, and half a guinea, for liberty to sleep with her." She added, "that she did not know what to do; nor whether it would be forgiven. She was afraid it was wrong, but did not like to tell their own priest, lest he should be angry; that she had need of the gown, and wished for something to buy clothes for a poor little naked sister." The simplicity and modest appearance of this poor, but good-looking girl, brought tears into my eyes. I

said, that the crime would not be forgiven; gave her half-a-crown and my best advice, and then left her.

That man's faith cannot be very wrong, whose life is right. It is evident, however, that many parts of the moral deportment of the people in the interior and least known parts of Ireland, not in the least censured by their priests, are shamefully wrong. The innocence of the girl pleased me; and, did not prudence forbid it, I would here expose the name of the person who wished to seduce her. She, however, promised, at my suggestion, to communicate the whole affair to the priest, who, as I understand, is a middle-aged, sensible man.

TRALEE.

In Tralee, which lies in a hollow forty-five miles north-west from Cork, and contains about eight thousand inhabitants, my letters of introduction being delivered, I soon found myself among people polite, and by no means destitute of that amiable virtue so conspicuous in Ireland; I mean hospitality.

As in many towns in Ireland, the streets here are

irregular and narrow; and, owing to their being paved with limestone, in wet weather, are extremely dirty; the dust on them forming into a kind of paste, unpleasant to the traveller.

All over the county of Kerry, you frequently see it written over their doors, "Licensed to sell X waters;" the X standing for the word strong. How this meaning came to be annexed to this particular letter, I know not.

Though a large proportion, seemingly two-thirds, of the inhabitants of Tralee, appear to be in a state of beggary; yet they have two news-papers here, each printed twice a week; the one named "The Kerry Dispatch and Western Herald," the other, "The Kerry Chronicle."

The only circulating library that I observed here is at Macalif's. There was none in this part of the country till very lately; nor much taste for reading. However, the poor Catholics are beginning to look into and read little cheap books: a fair opening this for the Religious-Tract Society. Some of the priests, I know, would not object much to their having books, though they do not like their people to read and *become unhappy*.

The circulation of books should, as much as possible, be introduced in Ireland. Books excite

and gratify our curiosity in innumerable ways. They force us to reflect; they present direct ideas of various kinds, and they suggest indirect ones. In a well-written book we are presented with the reflections, or the happiest flights of a mind of uncommon excellence; and it is impossible that we can be much accustomed to such companions without attaining some resemblance of them.

It is of vast importance for the improvement of knowledge, says Dr. Watts, that a young person should have the most proper books for reading recommended to him by a judicious friend. In books of importance the preface should be read, and a survey taken of the table of contents (if there be any) before the first survey of the book. By this means one will not only be better fitted to give the book a first reading, but be much assisted in the second perusal of it, which should be done with still greater attention and deliberation. Unless a reader has an uncommon and retentive memory, one may venture to affirm there is scarcely any book or chapter worth reading once, that is not worthy of a second perusal.

In the hospital at Tralee, I found a number of patients under a course of mercury, and an old

soldier, who, when taking a glass of wine immediately before the amputation of a leg was to take place, said, "Here's to the health of King George the Third:" and bore the operation with much fortitude.

In the jail I found debtors and felons permitted to associate together; and it swarmed with culprits, though so recently after the assizes. Felons here are seldom locked up in cells till the evening before their execution.

When I visited the Roman Catholic Chapel, I found workmen repairing it with their hats off. When I visited the Protestant Church, which was also undergoing repairs, I found the workmen with their hats on, drinking in it, and one fellow sitting in the pulpit, smoking tobacco. When I mentioned this last circumstance to Sir Edward Dennis, lord-paramount of Tralee, to whom I had been introduced, he expressed his displeasure against the workmen, not only in a religious point of view, but also from a more intimate consideration, namely, that if, by their smoking, the church were to be burnt through their carelessness, he, as chief heritor, would have to rebuild it at his own expense. To do the Catholics justice, they, in general, pay

more respect to places set apart for public worship, and the teachers of religion, than the Protestants do.

It is customary for people, long before they die, to build in the church-yard a tomb for themselves; sometimes half above ground, and either neatly slated, or arched on the top. Some people go in, and shut the door, to make experiments how they like it. On most of the tomb-stones there is a request to pray for the repose of the person interred there: with this request, I confess, I did not comply.

While walking here, one day, through the church-yard, I found a respectable-looking man on his knees, praying for the repose of the soul of his son. On the bell beginning to toll, he turned his face towards the church, and began to pray more fervently. When he had done, I stepped up to him, and said, I was glad to have found him so devoutly employed. Though minutely-acquainted with the prayers and forms of the Catholic worship, I found he scarcely knew any thing either of the doctrines or duties of Christianity.

On observing another person kneel down when the bell began to toll, I left the old man, and began

to reflect on the days of former years, and the unaccountable notions of our forefathers. Formerly, many of the bells were baptized by the Pope, and sent from Italy. Except the bells used for ornament; such as those mentioned by Moses, attached to the garments of the high-priest, the first bell mentioned in history, and which seems to have been somewhat like those at Birnie and Lord Moira's, already mentioned, was hung up in the senate-house, at Rome, and struck, by a person appointed for the purpose, to let every one know that the sun was set; and that, therefore, further proceeding must be put off till another day. Soon after the belief of a purgatory became general, and that evil spirits fled at the sound of bells, the tolling of the bell, at the death of any person, was introduced; not only that all within hearing, wherever they happened to be, might fall down and pray for the repose of the soul of the deceased, but that evil spirits might be chased away, so as not to interrupt the flight of the soul from the body. Agreeably to this notion, it is customary to send immediately, and order the bell to be tolled, and one or more of the church-doors to be thrown open; that those in the vicinity may retire thither to pray. How the Reformers'

the followers of Calvin, as well as those of Luther, came to reclaim this relic of popery, is more than I know.

In former times large bells, such as that at Oxford, named *Tom;* the great bell at St. Paul's, London, Lincoln, &c. which are sometimes heard at the distance of twenty miles, are tolled on the death of the bishop, or some great person, that being heard at a distance, many might be induced to pray for the soul of the deceased, and that the powerful sound of these bells might drive to a distance every evil spirit, as well as the prince of the power of the air.

Bow-bell always deserves to be mentioned when bells are the theme: its tone is so mellow, potent, and rich, that nothing can surpass it.

Though Tralee lies in a hollow, and the soil about it in many parts damp; yet the town does not seem to be unwholesome. The grave-stones indicate that many live to a good old-age; one having lately died when he was one hundred and ten. They have also a place here called the Black Rock. The prettiest places in Ireland, whether rocky or not, generally go by this name.

At Tralee they have a play-house, and a regular set of players who stroll to Cork, Limerick, and

other places, and do tolerably well. They exhibited a child on the stage lately here, only three years of age; but as the people of London would not be any longer imposed on with a young Roscius, so neither would the people of Tralee be duped by their players, who, it must be confessed, had taught the child tolerably well to use the majesty of the hand, and ape the full-grown lady.

Being in company with a respectable Baronet here, who has extensive landed property, when speaking of middle-men, he told me, that they are necessary evils. "For instance," said he, "the other year, when I lived at Dublin, upon the leases of a large tract of country having expired, I advertised in the Dublin, Cork, and Kerry newspapers, that such and such farms were to let, in large or small portions, as should be found most convenient; and desired my agent to whisper to the tenantry, that, if they offered *near* the value of the lands, they would not be removed. Though month after month elapsed, and they were told that the lands would be let, they could not be induced to give in almost any offer. What could I do? I was sorry to remove them. I had again and again warned them of the consequences of their inattention. At length, after repeated ineffectual

attempts to induce them to come to an agreement, out of justice to myself and my family, I let the whole to some respectable men, who I knew would pay me, at nearly *double* what the tenants could be prevailed on to offer. What can be done? These very people, who could not be prevailed on to offer me any thing, pay to those who have the land from me, more than double the rent at which I offered to let them have it; I am sorry, but it is their own fault."

With regard to tithes, which have been paid more than a thousand years, and the laws of which are intimately connected with the fundamental laws of the state, the Baronet argued that they are no oppression, since the people take their farms with the burthen of them. Nor can the laws respecting tithes be altered, without changing the whole constitution: for, by one of the articles of the Union, the church of Ireland and that of England are declared to be one. Indeed, the only difference seems to be, that though the clergy in England do; the clergy in Ireland *do not* require the tenth of the young of cattle, hogs, poultry, pigeons, fish, rabbits, eggs, milk, &c. Nor do they require the tithing of orchards, gardens, or bogs.

The regular and established payment of tithes to

parochial clergy, does not seem to have taken place prior to the compilation of the Domesday-book, by the Norman Conqueror, they being seldom specified in that survey: at the period of its being taken, occupiers of land paid their tithes to what church they pleased; and this was usually the one in which they chose to be interred. After this, viz. A. D. 1199, Pope Innocent wrote to the Archbishop of Canterbury, to take care that just and equitable tithes should be paid to respective parish-churches. But, notwithstanding his Holiness's letter, and his Grace's interference, the order has not been observed in all places; for there are frequent instances of lands being situated in one parish, which are now rated in the books of another; to the parson, or impropriator of which the tithes of those lands are also paid. In the maps of counties, we often see large portions of land lying in one, and really belonging to another county.

With regard to absentees, and the great landholders in Ireland, the Baronet continued, "Many of them are, during a great part of the year, confined to London, to their duty in Parliament; and, it would be derogatory to the laws of this, or any other country, to condemn a man to reside on his own lands, if he chose to live elsewhere, and had

wherewithal to do it." To this I replied, "Be it so; but it is extremely hard, that the people of Britain should be obliged to support a hundred and fifty thousand men, year after year, in arms to subdue the rebellious spirit of the Irish, caused almost *solely* by the oppression of tithe-proctors, middle-men, and the absence of landholders."

Upon viewing some tulips in Sir Edward's garden, in which there is almost every plant and tree to be found in Britain, I enquired, at what the gardener valued one of the finest. "Half-a-crown," was his answer. "Half-a-crown!" replied I: "if some of the botanists and gardeners about London had these, they would value not a few of them at fifty pounds each." Indeed, so far as I am a judge, some of Sir Edward's tulips are not inferior to those at Chelsea, advertised, and valued by the proprietor at a hundred guineas each, and for one of which a certain bishop's lady gave, lately, fifty guineas.

Notwithstanding the general opinion that the sun-flower always turns its head to the sun; as on many other occasions, I observed that the sun-flowers here did not so. That the sun-flower always turns its head to the sun, is a vulgar error; and, though generally believed, is not true. It is

a fact, however, though not generally known, that all winding plants, such as ivy, the hop-plant, scarlet-runners, bur-wind, Indian cresses, and plants of the kind, uniformly turn round, first south, then east, and so on, to meet the sun, and always in opposition to his course. And, so far as my experiments have gone, scarcely any of them can be forced to wind the other way. Thus much I know, that many of them die, if forced to do otherwise. Harvey, in his "Meditations," having moralized on the vulgar error respecting the sun-flower, has tended to spread the error more widely.

That there is in vegetables, as well as in animals, a distinction of sexes, is now universally allowed. The generality of flowers, however, of which the sun-flower is one, have been allowed to contain, within themselves, the characters of both sexes. In one class the sexes are divided and allotted to different flowers, on the same plant; in another, the male flowers grow all upon one plant, and the female upon another.

The honour of having first suggested the true sexual distinction in plants is due to Sir Thomas Millington, the learned Savilian professor; from whose hints Dr. Grew was led to his observations on this subject, in his Anatomy of Plants. After

this Moreland, and Bradley, among the English; Camerarius and Blair among the Scots, and Geoffroy Vaillant and Jussieu among the French, pursued their researches and experiments with such success, as to ascertain this discovery beyond the possibility of doubt. And, finally, Sir Charles Linnæus founded, on this discovery, that system of botany which is now universally received.

At Tralee, among a great many others appointed to defend the country, I found a company of sea-fencibles, commanded by Captain Ferris.

The barracks at Tralee, though mean and shabby, when compared with those in some of the other counties, will contain several hundred soldiers.

At Mr. Marshall's, the banker, who has a considerable landed estate, and has introduced a linen manufactory at Tralee, the conversation turning, one day at dinner, on toads not being found in Ireland, he said he certainly had often seen them, and that too on his own lands. Dr. Mawe, and a number of respectable people, who were present, seemed to differ from the banker; and, with the great body of the people, seemed to be of opinion that there are none in Ireland.

As there are a variety of spas in Ireland, the doctors, in general, in the vicinity of each, take

considerable pains to magnify their virtues. The one within a mile of Tralee, near the sea, seems, however, highly useful in gouty, rheumatic, and dropsical complaints.

There was a ball at Tralee lately for the benefit of the maid, who, the scales having turned, supported her mistress by her industry and manual labour for many years. It was well attended, particularly by the ladies, who, in general, are here as polite, well-dressed, and handsome, as any I ever saw. I cannot say so of the men: for there seems a forward roughness in their manner, and even mode of speaking; which, however agreeable to the widows and young women in England, who have more passion than prudence, did not seem agreeable to many of the ladies here.

During the races and assizes they have frequent and brilliant assemblies, at Tralee, with overflowing theatres.

The customs of the county of Kerry, transmitted to Dublin yearly, are generally from thirty to forty thousand pounds: so the collector himself, to whom I had been introduced, informed me.

Upon seeing two men in the streets in the habit of clergymen, I found, on enquiry, the one a Roman Catholic priest, who has saved thirty thousand

pounds, and has two thousand pounds a-year by being a middle-man, or land-carter; the other the Rev. Mr. D——s, nearly allied to a certain Bart. who, though he lifts none of them, not even his own tithes, makes many hundreds annually by being a tithe-proctor. "We all here," continued the gentleman with whom I was conversing, "grasp at being such: Dr. O——r, by being a middle-man, netts above five hundred pounds a-year.

At Granton, about a mile north and west on the way to Limerick, there is a beautiful view of Tralee. A draught of it, by way of landscape, taken from this, or somewhere about Mr. Bateman's, of Oak Park, would have a fine effect. The bold projection of the mountains of Dingle, rising beautifully behind, with the enchanting prospect, both on the right and left, which serve to call up beautiful and striking ideas, form the back-ground of the piece.

The prospect before me here, it being a beautiful morning, attuned my mind to contemplation; and I could not help reflecting, that the noblest employment for the mind of man is to study the works of the great Creator. To him whom the science of nature delighteth, every object brings the proof of a God. His mind is lifted up to heaven every

moment, and his life shews what idea he entertains of Eternal Wisdom. If he cast his eyes towards the clouds; will he not find the heaven replete with wonders? If he look down on the earth; doth not the worm proclaim to him, "Less than Infinite Power could not have formed me?"

While the planets pursue their courses; while the sun remaineth in his place; while the comet wandereth through space, and returneth to his destined spot again: who but GOD could have formed them? Behold, how awful their splendour! yet they do not diminish: how rapid their motion! yet one interfereth not with another. Look down upon the earth, and behold its produce; examine its bowels, and consider what they contain; have not Wisdom and Power ordained the whole? Who biddeth the grass to spring? Who watereth it at its appointed seasons? Behold, the ox croppeth it: the horse and the sheep, do not they feed on it? Who is he that provideth for them, but the LORD and FATHER of the Universe?

ARDFIN.

At Ardfin, about seven miles from Tralee, on the way to Listowel, I found scarcely any wall around the church-yard, to prevent pigs, or other quadrupeds from feeding in it. I mention this because children, in this part of the country, particularly if under two years of age, when the parents are poor, are sometimes buried in the corner of an old blanket, without a coffin. Hence it sometimes happens, that they are rooted up and devoured by the pigs. Both the Protestant clergymen and popish priests come to this church-yard and read prayers over the dead; and that, too, not unfrequently in the hearing of one another. Pigs, having rooted up a coffin with a child in it, have been found to toss it about and break it, to get at the contents.

This may appear a rough, and untrue picture: but I have the information of both old and young, in the vicinity of the church here, who have been eye-witnesses of the fact. Many of the people being so wretchedly poor as not to have money to pay

for making the grave of a sufficient depth, renders the account more probable.

The custom of burning the dead was introduced among the Romans, to prevent their being disturbed by wild beasts, or otherwise. Thus Lucius Sylla, we know, gave orders that his body should be burned, in order that it might not be treated as he had himself practised upon that of Caius Marcus, which he first caused to be dug up out of the grave, and then abused with every species of insult and barbarity.

Upon enquiring, when entering the county of Limerick, whether there were any inn near at hand, where I could put up all night; No, they replied; but that there were some *strong*, *able* farmers, who would be glad to see me. By the words *strong* and *able* they meant rich and respectable; which I found to be the case; for, on calling at one of the farm-houses, I found much hospitality; and, owing to a long lease not being out, many marks of the master of it being in easy circumstances.

In travelling through Ireland, one cannot help being sorry that, in many parts, among the higher as well as the lower ranks, the belief of the existence of ghosts, hobgoblins, and other imaginary beings,

should so much prevail. Nor do they seem to wish to believe that these beings do *not* exist. Many here, as well as elsewhere, if they hear ever so little noise which they are not at once able to account for, nay, often before they give themselves time to enquire into the cause, are struck with fear, and labour under a most unmanly, unreasonable trepidation; more especially if the alarm happen when they are alone, and in the dark. These notions are sometimes engrafted into our minds very early; we suck them in with our mothers' milk; and, therefore, it is the more difficult, when we are grown up and ashamed of them, to eradicate them from our nature. But, in order to this, it is worth our while to observe, that the most learned, the most ingenious, and most candid writers, in all ages, have ridiculed, and fairly exploded the belief in such phantoms; intimating, that goblins, spectres, apparitions, and the like, were invented by knaves to frighten fools.

Fear is a natural passion; and its use, in the economy of our constitutions, is to keep us on our guard against danger. Now, all the passions should be maintained in a state of subjection; for though they be good, useful servants, yet, if once they get the ascendancy, they prove the most domineering

tyrants imaginable: nor do any of them treat us in so slavish and abject a manner as that of fear: this unnerves and enfeebles the limbs; precipitates or fetters the understanding: and, at the same time that it represents a danger near at hand, disarms and renders us incapable of defending ourselves. This is the case, even in real dangers, as fire, thieves, or violent enemies. But, when the cause of our alarm is groundless, and subsists no where but in our own imagination, we should not only take care how we expose ourselves on that account; but resolve to *man* our understanding with reason, and fortitude enough to maintain it against the attacks of every little imaginary phantom. It must be confessed, however, that even those, who have thoroughly reasoned on the matter, may yet retain something of the *old woman* in their minds; which, having taken root too deeply to be entirely plucked out, may, in an unguarded moment, surprise them, and make them start; but then they presently recollect themselves, and trace the cause of their delusion with the utmost contempt.—But to return.

Most of the land between Tralee and Listowel, to which I was directing my course, formerly belonged to Lord Kerry; but his lordship has sold seems, a great part of his estate to Lord Innism-

The conduct of some great men puts me in mind of what the slave, in one of the plays of Plautus, says of his master; "That he was one of those who had *swallowed* two estates."

The bridge over the river Freal, near Listowel, consisting of eleven arches, has added much to the conveniency of travelling in this part of the country: but here, as in many other parts, a good inn is much wanted. Till they have better inns, they may rest assured that few will travel thither for pleasure.

LISTOWEL.

At Listowel, which contains about six hundred inhabitants, and scarcely any kind of manufacture, I found the common people extremely unhappy; partly owing to their desire of educating their children, but not having wherewithal to procure books and the necessary school-fees, which, considering the price of labour, are extravagant.

At a school in this town, where they pay half-a-guinea of school-fees for reading and writing *per* quarter, though the wages of a day-labourer with victuals is, at a medium all the year round, not

above sixpence-halfpenny *per* day, I found a woman busy at her washing-tub, in the midst of the scholars; and her husband, the school-master, assisting her in wringing the clothes; while the scholars, boys and girls promiscuously, (some of them nearly men and women,) were sitting on stones, and writing with the papers on their knees. There was neither desk nor form of any kind belonging to the school. It would be easy for many a Scotch school-master to pick up a good living in Ireland, now that the poor are beginning to be really desirous to have their children taught. Poor as the people are in Ireland, a Scotch school-master might in general make more among them than in his own country.

In the church-yard, there being a breach in the wall, I found two large pigs, without any rings in their noses, busy near the tomb of the Reverend Christopher Julian. I did not drive them from this place; as, from the stones about it, there was little chance of their coming at the body. In a corner, not far from where the pigs were engaged, I found two tolerably well-dressed women, on their knees praying so as to be heard, for the repose of the souls of their departed friends.

A few miles from Listowel, I observed a church-

yard without any fence around it. Here, however, the rich generally build a kind of vault, not below but above ground, as at Tralee; and have a strong stone door, limed up, so as to prevent any voracious animal from interrupting the dead.

Lime-water is recommended as a cure for various disorders; but here, I find, they use pounded lime and oil as a plaster for sores on the human body as well as on horses, &c. Except in driving the putrid matter into the system, I do not see what good a plaster of pounded lime can do. To gain applause and procure a fee, the medical-quack often dries up a sore by recipes of this kind. The regular practitioner, however, allows it to run; knowing that if a sore is dried up too soon, it will break out elsewhere, with renewed vigour: healing a sore, being like stopping up a fountain, which will find vent somewhere, do what you may to prevent it.

As the Protestants are but few in many parts of Ireland, they sometimes labour under peculiar disadvantages. For instance, in many places, the Catholics will not attend the marriage of a Protestant; they, in general, consider it as none; and look upon their children as bastards. When a Protestant is dying, his Catholic acquaintance generally come about him, beseeching him, before

it be too late, to send for a priest, and have his sins pardoned. If the Protestant refuse to do so, they lament and bewail over his ruined state, satisfied, in their own minds, that he can never see the kingdom of heaven. Their beseeching, their tears, their entreaties, and lamentations, mingled with their sneers and contempt, not unfrequently induce weak Protestants to have a priest fetched: the rector and receiver of the tithes being often not to be found, or caring for none of these things. When Catholics have induced a poor dying Protestant to invite a priest to come and see them, they rejoice, imagining that, by so doing, they have saved a soul from eternal destruction. Many of the Catholics will neither work with nor for a Protestant; and, when they get drunk, say, "It would be a good thing to clear the country of them altogether."

On seeing, when I got up in the morning, great numbers assembled before my window, I learned that they had come from a variety of parts to Listowel, to borrow money. Butter-merchants, as they are termed, knowing the poverty of the farmers in general, in this part of the country, come from Cork, to lend money on a certain day, which happened to be this. By lending money in this man-

ner, to enable the tenants to pay their rent, these butter-merchants often secure all the butter which these poor people make in the course of the summer. Thousands of firkins are yearly secured in this way, at an easy rate, and exported to England, and elsewhere; the farmers, by their agreement, being obliged to carry it to Cork.

Among other grievances, the people here complain much of what is termed *vestry-money;* for, over and above the rent, the taxes, the tithes, the road money, &c. &c. Catholics, as well as Protestants, are obliged to pay a considerable sum yearly, which goes to the vestry-clerk, and people about the church.

As I passed Maurice Fitzgerald's, which is not far from Listowel, I was surprized to find that, notwithstanding his extensive knowledge, no manufacture had been set on foot. Manufactures of various kinds might be established to great advantage in this part of the country, there being always numbers of people unemployed, to work up raw materials, and Ballylangford, a harbour on the banks of the Shannon, being only a few miles distant.

A poor drunken priest, with whom I fell in, at a country alehouse, on my way from Listowel to

Newcastle, supposed that I had either come to him to have my sins pardoned, or that I wished a dispensation for something I had in view. When I told him I wished nothing of the kind, and that I questioned how far it was possible for any priest to grant either the one or the other, he went away seemingly in bad humour.

When he was gone, the landlord told me that they did not know what to do; that, so soon as he got any money, it all went for liquor; but that otherwise he was good-natured and extremely kind in forgiving their sins at confession; that he thought me wrong in not embracing this opportunity of having mine forgiven. The bishop (continued the landlord) does not like him; but many will be sorry, extremely sorry, if he be dismissed; for he eases many a grievous sinner of a heavy load. In that very seat in which you sit, he pardoned the sins of three grievous sinners last evening, who had come more than a dozen of miles for the purpose. You would have been pleased to see how happy they all were over their glass when the business was done, he in forgiving and they in being forgiven.

Having occasion to stay at this inn all night, and finding the room in which I was to sleep

rather damp, I asked them to light a fire in it, and put the shovel on after it was well lighted. When this was red hot, I took it, and a vial of vinegar they had got for me, and walked about in the room, pouring the vinegar slowly on the hot shovel, to purify and sweeten the damp air in the room. While doing this, all the people in the house, and not a few of their neighbours, who had collected to see what was going on, were peeping in at the door; some thinking me wrong in the head; others, that I was a conjurer, and did this to keep off ghosts, witches, and those that have an evil eye. As I had occasion for some supper and more vinegar, neighbours arrived every minute, and began to surround the door of the room in which I was.

"By all the saints whom we hourly supplicate," exclaimed one, "he must be a conjurer; for I perceive the house beginning to run round like a whirligig." On this some, particularly the women, began to make on their breast and forehead the sign of the cross; some to count their beads, and say the Pater Noster, and others (that they might not be *goblin-led*) to repeat the evening spell—a Latin prayer so called. Not a few, as I afterwards learned from the landlord, said, that if any injury was done me,

the house would be blown up in the air, out at the foundation, with every thing in it, cows and all. To keep them from enchantment, many began to pour whiskey down their throats. The dog having barked in a certain way, and some magpies been heard chattering near the door, in the course of the day, convinced them that something extraordinary would happen. They would have been less afraid, had their priest been present; but nobody knew where to find him. Tired with their importunities, and sorry for them, (especially for one, who exclaimed so loud as to be heard by all, "D—l hunt my soul through all eternity if ever I saw the like of this,") I shut the door, which, on one pretence or other, they had generally kept open, and, having fastened it with the cross-bars already mentioned, and recommended myself with more than ordinary fervour to the protection of Heaven, I went to bed and fell asleep; but, before this happened, I heard one exclaiming, "D—l gallop down my throat, boots and spurs and all, but there will be no fear of us so long as the holy-water lasts, which the priest has left." On this, the above-mentioned person began to sprinkle the company with it most liberally.

As some of them prayed that the devil might

hunt their soul round and round the edge of the moon, if such a thing was not true, and that God might rain down perpetually fire and brimstone on the heads of the enemies of the Catholics; while others thanked God that they were born in St. Giles, the holy land of England; I asked the landlord why he allowed such prayers and expressions to be used in his house; the reply was, "The priests do not find fault with them, and why should I? these, you may depend," added he, "are well-informed men. Had the Protestants half their sense and breeding, it would be a good thing for the country. Some of them have been in London," continued he, "and swear they have seen both you and your horse there; while others swear that you must be a Presbyterian, and connected with the devil."

The chair in which the priest generally placed himself, when forgiving their sins, seemed the rallying post on any alarm. And that the cask with the whiskey might be lighter, and not so apt to be dashed in pieces by its fall, after having been blown in the air, some of the neighbours drank of it liberally. In a word, the manners of the people in this, as well as some other parts of Ireland, resemble, in a great measure, the manners of the

people in England, during the reign of Henry the Sixth and Seventh, so admirably well described by Mr. *Joseph Strutt*, in his *Queenhoo-Hall*, four volumes, published lately.

On the road to Newcastle from Listowel, which is seldom visited by strangers, there seems uncommon simplicity, yet sagacity, among the inhabitants; and though, in consequence of old leases not having expired, and their now getting a high price for every thing the land produces; yet many seem dragging the chain of poverty and want, and looking forward to a revolution, as the period at which their shackles will be knocked off. As I proceeded, I observed several women stooping, and spreading dung with their hands. On enquiring why they did not use spades, or something of the kind; their answer was, that spades are both scarce and dear. The truth is, the situation of slaves in the West Indies, and the Scallegs, in the Orkneys, is, in many respects, preferable to that of numbers of the Irish peasants.

At Balynabarna near Newcastle, where I was kindly entertained, they have a fine cyder-garden, which one year, lately, produced a hundred hogsheads. Here I found them improving with taste and judgment. *Balynabarna* means *the house of*

the Obriens. An alphabetical list of the names of places in Ireland, Scotland, England, and Wales, would, to many, be amusing, and in some degree useful to all.

At Ashgrove, people are obliged to go round an insignificant house nearly a mile, when the road through the park would not be half that distance. It is unfortunate, and shews that something is wrong, when laws, and an old insignificant hedge, day after day, year after year, and generation after generation, make the people of a country, be they poor or rich, old or young, fatigued or the contrary, be at so much unnecessary trouble.

As I approached New Castle, (it being Sunday,) I observed two fine girls, who might be about fifteen, scrubbing their legs up and down to the knee, on the edge of a small brook, with a little straw they had made soft, by beating it on the stone on which they were standing. Their heads were ornamented with a neat bow of red ribbons, which partly faded when compared with their cheeks, which were tinged with health. Soon after this, a woman came up with me, busy at her rosary, on her way to hear mass at New Castle. After some time, as we went along, she apologized for not speaking to me, saying that, being em-

ployed the whole morning with the affairs of the family, she had not had leisure to attend to her rosary sooner. On asking her where she found so handsome a one, she told me that she got it in a present from the priest; that there were plenty of them, at all prices, from one shilling to a guinea, in the vestry; and that I might have one already consecrated, at any time. In the course of our conversation she told me, that St. Paul had once been her favourite saint; but that, having been neglected by him, she had changed him for St. Luke the Evangelist. Her rosary, which consisted of six divisions, and each division of six beads, hanging down from her arm, put me in mind of the Spanish ladies, who, we are told, are seldom seen without one; it being their constant companion when they play, toy, dance, or amuse themselves in any way, as well as when they go to church to say their prayers.

Hearing somebody sing as I passed an open door, on my way to New Castle, I stepped in, under the pretence of asking for a little water, and found a middle-aged woman singing and working among flax. Having been invited to take a seat, and sat some time, I enquired whether, as it was Sunday, she was going to church? "Faith,

(replied she,) I heard two masses last Sunday; and, to tell you the truth, I have neither time nor clean clothes to go this." Neither she, her husband, nor any of her children, though some of them were pretty well grown, could read.

NEW CASTLE.

Having arrived here about twelve, and during the time of public worship, I found a variety of people with coals in carts in the street; one man busily employed with hot water in scraping a large hog he had just killed; a number of soldiers and others, round a table, at a raffle, for some Staffordshire ware; and the inhabitants, in general, either working, or amusing themselves as if it had not been Sunday. Thus I found matters. The Society for the Suppression of Vice, and those vested with authority, are the best judges what ought to be done. When I mentioned to the people at the raffle the impropriety of their conduct, it being the time of public worship, one of the company said, "So you d—nd Methodists think."

The Protestant church at New Castle is neat,

but very small. Lord Courteny, lord-paramount of the place, has, it seems, a good fifty-four thousand acres in this part of the country, and pays, I understand, Mr. Lock, his steward or receiver, a thousand pounds a year, at the rate of sixpence for every pound of rent he collects.

The leases hereabouts are generally thirty-one years sure; and the longest, of three lives, to be named at the commencement of the lease. Or, if they give six guineas more, they may have six lives, and the longest of these after the thirty-one years are out. The brother of Mr. Lock is rector of the parish, and has tithes in the country, I understand, to the amount of some thousands a-year.

It is not uncommon for young men in Ireland to carry off heiresses to Port Patrick, the *Gretna-Green* of Ireland. Mr. P—r, a poor clergyman's son, in this part of the country, ran away, some time ago, with a Miss O——, to Port Patrick; as it is easier to get married there than in Ireland. The lady has a fortune of five hundred pounds a-year. The young man had no money, but the lady had some ready cash, with which she accommodated him.

In the vicinity of New Castle, farmers pay two shillings *per* acre of tithe-money. The grass of

ploughed land is valued, and the tithe, year after year, laid on accordingly; but bogs, virgin soil, and lands never ploughed, pay nothing. In almost every county in Ireland, the quantity, as well as the regulations respecting tithes, seem to differ. In some places, the poor pay tithes for their potatoe-ground; in others, not. This variety shews that some new law respecting tithes is necessary.

As I had done in the county of Kerry, and elsewhere, I found, in the county of Limerick, the common people extremely fond of wicker-work. Their doors with padlocks, windows, cradles, beds, chairs, &c. &c. are, in general, all of wicker-work.

In one house I observed a bed of extremely neat wicker-work, sufficient to contain two grown people, shaped like a cradle; the head jutting out as if it had been one. Here, and in general in the interior of Ireland, they have crosses stuck up in the roofs of their houses, to keep away mischief. Some of these are of straw, beautifully platted; and, after being blessed by the priest, they are fixed on the inside of the roof, as near the man and the wife's bed as possible. Priests gain a good sum yearly by consecrating these, which are generally hung round the neck; and, as the Maid of Or-

leans, sallying out with a consecrated banner, made both herself, and the army she headed, think her invincible; so, many of the poor Irish, nay some of the better sort, when their house possesses one of these, be it of straw, or any thing else, think no evil can befall them. The Hindoos, and other nations whom we wish to convert, think no evil can befall them, while they have in their houses, or carry about them, an image of Brahma. Is not the conduct of the Irish, in many places, equally foolish and deserving of pity?

On my way from New Castle to Rathkeal, I fell in with a young man, whom, from his way of speaking, I suspected to have the yaws; a disorder in some parts not uncommon. Looking into his mouth, which he permitted me to do, supposing me a doctor, I found the uvula and roof quite gone. As this disorder is infectious, and is often communicated without carnal connection, people cannot too carefully avoid associating with those who have caught it. Intermitting fevers are also not unfrequent in this part of the country, where flannel is but little used. The best physicians often recommend nothing but flannel for rheumatism. The people, however, here sometimes rub the part affected with the spawn of

frogs, and find wonderful relief. Cabbage-leaves tied with flannel about the parts affected, have also been found extremely beneficial.

RATHKEAL.

At New Castle I found there had been an extensive abbey; so also here; from one of the windows of which there is the figure of a monk in stone, having his face, cap, clothes, and eyes, painted, looking out: and this image has a fine effect. Some of the ruins in Ireland call up the distant age of St. Patrick; some, a more refined state of barbarism; and some again, the more improved state of the arts, immediately preceding the Reformation. Like the church of St. Paul at London, and the abbey of Westminster, many of the religious buildings in Ireland seem to have started up on the site of heathen temples. When viewing ruins of this kind, I found a solemn gloom spread itself over my mind, arising from a consideration of the changing state of man. On surveying the modern improvements around, thoughts of a different kind sprang up, inducing me to look

upon man as a being capable of endless improvement.

There are extensive barracks at Rathkeal, and, owing to the military it seems, not a few ladies of easy virtue. The number of inhabitants may be about three thousand; the military generally nearly as many.

Old leases are good things for some people. Mr. L——e, one of the inhabitants of this place, saves two thousand five hundred pounds a-year by land; his father having procured a long lease of an estate, and succeeded in subsetting it at that profit yearly.

It remains upon record, that Henry the Second gave lands at Cunston, in Leicestershire, to one Aylene Pauke, to hold *in capite*, by the service of saying the Pater Noster five times daily; and a poor widow woman held a messuage on the service of saying daily the Pater Noster five times. Some of the lands in Ireland are held nearly on a similar tenure; being not uncommonly let at one shilling *per* acre, on leases renewable for ever.

After one enters the county of Limerick, the agricultural improvements, which begin to appear, form a fine contrast with the uncultivated wastes of Cork and Kerry. Colonel Lloyd, who has large

landed property in the county of Limerick, has displayed both taste and judgment in his agricultural improvements.

At Groach, where the clergyman has from six to seven hundred pounds a-year, and only six or seven Protestant families in the parish, I fell in with the Rev. Mr. O'Kelly, their parish priest; who told me that, during thirty years, he had lived in the utmost harmony with the late Protestant clergyman; nay, so much so, that they (as was then fashionable) often kissed one another; and that, when the priest was sick, he was named in the prayers of the congregation by the rector; and, when he got better, thanks were given for his recovery. Mr. O'Kelly holds an advantageous lease from Lord Kinmare, and is one of the forty Roman Catholic priests, under the inspection of the Catholic bishop of Limerick.

Roman Catholic priests have all mostly taken the oaths to government; but, though the priests recommend this to be done, many of the common people will not comply. In this, as in other parts of Ireland, one often finds beautiful women as well as children, clothed in rags. Except on Sundays and holidays, a well-dressed woman is, in many parts, a wonder.

Physicians are of opinion that children's heads

should rather be kept bare than covered; and that they should not be much rocked. The children of the poor in Ireland, in general, are treated according to this rule: nor do they seem alarmed, though their children shed tears and cry. In this, too, they act prudently: for, as children often cry when they feel no pain, so the Author of Nature has made this the means of discharging through the eyes, the mouth, and the nose, the water which is apt to engender in the head.

ADAIR.

The town of Adair, and the seat of the Lord of that name, which is in the immediate vicinity, are prettily situated. His lordship has lands in this part of the country, to a considerable amount. His son, Mr. Quin, said to Lord M——e, who wished him to vote for ministry, and offered him his interest to be M. P. on that condition: "I will either, my Lord, go into parliament with my hands loose, or not at all." It is unfortunate that, in a country like this, the hands of some of our representatives should be tied up; and that, having ob-

tained places by voting with government, they should keep them by the same means.

When self-interest is the ruling passion of the governors of a common wealth, the consequences are obvious. The safety of any government depends upon upright conduct. When each of the directors looks at his own, and not at the good of the community, the government cannot be durable. A kingdom divided against itself cannot stand. Unanimity is of the utmost importance in all societies and corporations, from the grand council of the nation down to every petty parochial vestry. It must be a comfort to people, when they fall under calamity, to know that many sympathize with them. A load of grief is much lessened when it is parcelled out into many shares. And then joy loves to be communicative, and generally increases in proportion to the number of those who partake of it with us. We defy the malice and threats of an enemy, when we are assured that he cannot attack us single, but must encounter numbers at the same time: but they that behave themselves so as to have few, or no friends in the world, live in a perpetual fear and jealousy of mankind; because they are sensible of their own weakness, and know themselves liable to be crushed and annihi-

lated by the first aggressor. With unanimity and disinterestedness in our members of parliament, there is no fear for us. But, if each look to his own interest, the country must soon arrive at the verge of ruin; a point to which it is no doubt verging, though I hope not so fast as some would make us believe.

As there have been seven monasteries in the vicinity of Adair, and all within a few hundred yards of each other; Lord Adair is trying to preserve those of the ruins which are most beautiful. While taking a sketch of these, I was led into a gloomy, though not unpleasing train of thinking. How changed! how different their appearance from the period at which the sun first shone on them! These and other monuments of antiquity put me in mind of the toil, the sweat, the tears, and the blood of former generations. Here, and in such places, in former times, prayers were almost hourly offered up, and multitudes were seen in the attitude of prayer. It was here that they formed gloomy notions of the Deity, and the method of pleasing him. It is here that the sun now goes his daily round without beholding an inhabitant. It is here, and in ruins of the kind, that we view to advantage the vanities of the world. In some of

the dreary solitudes of Ireland, with nothing in view but the monuments of nature, the antiquities which now and then occur awaken in the mind the mingled feeling of a pleasing melancholy.

ST. PATRICK's WELL.

From Adair I set out for St. Patrick's Well; a village so called because there is a curiously carved image of St. Patrick on a thin blue stone at the well there. From St. Patrick's Well, as one proceeds towards Limerick, the soil is good; and, as Virgil, Columella, and most of the antient agriculturists hint, *Bonum solum suâ naturâ valeat.*

Lord Suthel, who, about fifty years ago, brought a great many palatinates from Germany to settle in the county of Limerick, did much good, having thereby introduced a more refined taste for agricultural improvements than is to be found in any other county in Ireland.

The palatinates are a kind of half-presbyterians, and, in general, well-behaved. The great want, as you approach Limerick, is wood. However, the landed proprietors are beginning to plant ex-

tensively; and Lord Clarina, on the banks of the Shannon, is performing wonders in this way. But did his lordship know the late discovery respecting the value of the bark of Larch-fir, he would certainly pay more attention to this beautiful species. Its bark, as before hinted, is now found to be of high importance in tanning leather.

Notwithstanding the many acts of parliament against it, I found, as I approached Limerick, they had *pared* and burnt much ground. The soil, in many parts, being strong, and mixed with oleaginous matter, will not harrow without the lands being treated in this manner; (*i. e.* the surface turned up with a spade, then dried, and, being put on heaps, set on fire:) experience also teaches that the ashes of what they burn do much good. Many fields in England are now pared and burnt; the arguments against this mode of improvement being now completely exploded.

As, in Ireland, the common people call paring the land *grafting*, some antiquarians bring this as an argument for a Milesian dynasty. One of their most celebrated antiquarians, with whom I held a long conversation, is of opinion that the word *grave* is derived from the Greek word γραφω to write, (re-

ferring to the way in which the antients wrote in their tables of wax) and that the word *grafting*, or *paring*, used in Ireland, is of the same origin. From this and a number of other terms in common use, their antiquarians argue that in the flourishing days of the Grecian states, colonies came from Tyre, Carthage, and various parts bordering on the Mediterranean, and settled in Ireland. Its advanced projection in the Atlantic, and the extensive trade which the Carthaginians, Tyrians, and certain states of Greece carried on, render this opinion by no means improbable.

As many of the gentlemen in the county of Limerick have become Protestants; that being the way, in the opinion of common people, to obtain places under government: so many of the poor go over to the Catholics, that being, as they term it, the *oldest* religion.

There was no battle near Limerick during the rebellion in 1798; yet, as the country was proclaimed to be rebellious, the gentlemen about Limerick got many people hung. To do the Catholics justice; during the late rebellion, they seldom burnt the houses of the Protestants, though the Protestants often burnt theirs.

LIMERICK,

Which contains about sixty-thousand inhabitants, and is situate on the south bank of the river Shannon, forty-five miles north from Cork, and ninety south and west from Dublin, has a showy appearance, as you approach it. Limerick is improving fast; and, were it not for the tone of voice, and a few other peculiarities, you could not, in many parts of it, help thinking yourself in London; so like are some of the streets and the general contour of the houses. The chief difference is, they have no squares; nor, among the vast number of buildings going on, do they seem to be forming any. The old buildings and streets are extremely irregular; but, from William-Street, which is a continuation of George's-Street, a variety of new ones, at certain distances, run off at right angles toward the harbour and river. The most beautiful view of the city and country, is from the top of St. Mary's, or the steeple at the cathedral. Lord Limerick, who is lord-paramount of all the land about the city, has let it on long and advantageous leases, which is

partly the cause of the growing prosperity of the city.

Limerick sustained a siege in the days of Oliver Cromwell; and the bones of Ireton, one of his generals, lie here. It was besieged in the days of king William, and the articles of capitulation were, from that period to the union with England in 1800, the fundamentals of the laws of Ireland.

It is curious to trace the history of Ireland. During the twelfth century, Henry II. of England, having conquered Wales, and fortified it with castles, formed the design of annexing Ireland to his dominions. About that time, owing to the feuds and divisions amongst the petty princes, he was able to settle a kind of civil government at Dublin; and most of the people submitted to his power. The monarchs of England have ever since been trying to conquer the rebellious spirit of the Irish, but have not completely succeeded. Notwithstanding the repeated attempts of the English to establish their power and their law, the Irish, or Brehan law, reigned in most parts till the reign of Queen Elizabeth, when English law only began to be established. By the Brehan, or Irish law, every baron had the power of life and death on his own estate; and every crime, even murder, might be

atoned for by money. By the Brehan law there was an eric, or fine, appointed for every crime. Thus, if a man simply struck another, he was fined sixpence (a considerable sum in those days). If he struck him so as to leave a mark, the fine was double. If he wounded him, the fine was tripled: if he maimed him, it was still higher: in short, crimes of every denomination, in the ludicrous expression of feudal times, from the tail of a cat to the head of a king, might be atoned for by money. The business of the judges was to determine the degree of eric, or compensation, to be given. According to the canon law, the striking a priest was a much more heinous crime than striking any other man, and generally cost the perpetrator all he was worth, if not his life. It was in consequence of his having nothing to pay, that a man was imprisoned, pilloried, or put to death. When a man could not pay, or could not be found, his clan (for clanship prevailed among the Irish as well as among the Scots) paid it for him; and this was generally divided between the family injured, and the chieftain, or head of the clan: on some occasions the clan rose in a body against those that insisted on the fine being paid, carrying fire and sword wherever they went.

The lands in Ireland were frequently forfeited by rebellions. Those forfeited in the north were, during the reign of James the First, given to a colony from Scotland; and those in the south to a colony from England.

In the days of Charles the First, the natives, more than three fourths of whom were and are still Catholics, rose in a body, and, in one day, murdered, it is said, some thousands of the Protestants. By the battle at the Boyne, more than a million and a half of acres were forfeited to the crown, and given, in large portions, by King William to his adherents and followers. The treaty of Limerick being made soon after, contained the fundamentals of the law of Ireland, as above mentioned, till its union with England in 1800.

In former times, Limerick was surrounded by a wall, part of which is still standing: the materials and rubbish of this wall are employed in forming the new quay. In a word, so fast is Limerick increasing, and so valuable is property become in the vicinity, that a man, who, with his father, had lately only five hundred pounds in all, has now a lot of houses, near one of the quays, round which he can walk in four or five minutes, worth nearly four thousand pounds annually.

The bridge over the Shannon, at Limerick, which has eleven arches, was built in the days of King John; and, according to tradition, cost thirty pounds. It would take as many thousands to build a similar one now.

The fertility of the soil first induced farmers to settle about Limerick, and raise grain. This again induced them to buy and ship it off; as also, at length, to buy the hogs and cattle in the country, and not suffer them, as usually was the case, to be sent to Cork to be slaughtered, salted, and then shipped off for the navy. Hence there have, of late, been erected extensive granaries, mills, store-houses, and the like, near the quays; and immense business in the shipping line is done here, though it be sixty miles from the sea.

After rain there is always on the streets of Limerick a kind of tough paste, formed by the dust; the streets, as at Tralee, being paved with a species of lime. All the stones hereabouts are of lime. The walls of the city were built with lime-stone; the cathedral, the steeple, and the churches. In George's-Street they dig the stones out of the cellar, with which they build the lower part of the house; but the upper are generally of brick; for the making of which they have plenty of clay in

the vicinity, and a stratum of bog, in some places twenty feet deep.

Besides the fine blue limestone-quarries, they have excellent marble here, which can be cut into blocks of any shape, or size. Hence, as marble takes a finer polish, and is not apt to send out fire by friction, government orders all their powder-mill-stones from Limerick; where they are shipped of various sizes, at a certain sum *per* solid foot. This is said to be a good job for the contractor.

The new Roman Catholic chapel at Limerick is one of the most extensive and showy of all the religious buildings in the king's dominions.

At the Artillery-Barracks, which are commodious and extensive, and where they have a number of cannon of various calibre, I was amused with the conduct of a female fox, belonging to Captain Flott. She is fixed by the neck, by a long, neat chain; and so tame, that she licked my hand and lay on her back, holding up her feet like a lap-dog. She has beautifully white teeth, which not only appear when she is angry, but also when she is pleased. She would run about, and then come and rub her head, neck, and side, against my legs, like a cat. At first she was shy: but, having procured it for the purpose, I offered her some boiled,

and some raw flesh on the same plate, putting the boiled on the side next her, when I held it out for her to take it; but she put her head over the boiled, and immediately seized the raw; which she swallowed most greedily. She did indeed afterwards eat the boiled, but seemed less fond of it. The giving her this, and patting her, seems to have been the reason she became so attached to me. From a minute view of this new acquaintance, whom I visited at different times, I am led to conclude that *even foxes* are capable of gratitude; and that it is chiefly owing to their being hunted and tormented they become so sly and destructive. Dogs sometimes visit her; to whom she is kind. She has not as yet, however, had any young. In mountainous countries it is no uncommon thing to find curs half-foxes; their mothers and the foxes, in the night, having met, and been friends. These half-foxes make excellent shepherds and house-dogs, and never take a sheep or a lamb, except when urged by necessity.

And here let me observe, that the power which man has over animals, and the pleasure he takes in subduing them, is too often mingled with cruelty. It is true, that sometimes there is a necessity for animals being put to death, to make the use of

them for which they were designed, or to prevent an increase that would be hurtful: but even then, their death ought to be made as easy as possible. Unfortunately, this law, prescribed by nature, is little attended to by sportsmen. Men, in this respect, often shew themselves more cruel tyrants than the fiercest beasts. Is not the way of hunting a hare, a fox, or a stag, dreadful to every feeling heart? Can it be innocent pleasure to pursue with rage and fury a poor animal, which flies from us in violent anguish, till, at last, exhausted with terror and fatigue, it falls and expires in horrid convulsions? Is it humanity not to be affected with such a sight? To purchase a pleasure by the death of an innocent creature, is purchasing it too dearly. It is a dangerous pleasure, if it make brutality familiar to us. It is impossible that the heart of a man, passionately fond of hunting, should not insensibly lose the sweet feeling of humanity. Such a man soon becomes cruel and barbarous. He finds pleasure in none but scenes of horror and destruction; and, having accustomed himself to be insensible towards animals, he soon becomes so towards his fellow-creatures.

Hunting does not appear, in general, an occupa-

tion which we can reconcile with the duties we are called upon to fulfil. It is certain that hunting dissipates too much time, and fills the mind with ideas incompatible with serious employment. Gentler amusements are more proper to divert and unbend the mind than those tremulous pleasures, which do not leave us the use of reflection.

To a moral and religious man, hunting must ever appear a dangerous employment; particularly to a clergyman; for, ought we not to be afraid of a pleasure which leads to sins and irregularities? Does not the health suffer by such violent exercise, and the sudden transitions from heat to cold? What excesses, what swearing, what cruelties, are often allowed! How are the horses, the dogs, and even the men, sometimes treated! What mischief done to the meadows and fields! Can these be called trifles? If we were wise, we should seek pleasures more innocent and pure; and we should certainly find them. Why should we run after gross pleasures, which leave remorse and disgust behind? We have, within ourselves, an abundant source of enjoyments; a number of intellectual and moral faculties, the culture of which might afford the greatest satisfaction. The good man has

learned the art of being happy without much preparation or trouble, and particularly without being so at the expence of his virtue.—To return.

In the county-jail at Limerick, I found a great number of both sexes confined; but chiefly for stealing and murder.

I was sorry for a serjeant-major, a fine looking man, who has been confined here, it seems, nine years for a trifling debt. Having a turn for drawing, he has the whole of the walls of his room etched over with curious caricature figures; some of which display taste and genius, as well as much practice.

There is something wrong in the laws about debtor and creditor. It is for the wisdom of parliament to rectify matters. Confinement is not punishment enough for some, and it is too severe for others. Were a *cessio bonorum* more a compulsory matter, it might be attended with beneficial consequences.

The poors'-house at Limerick, is in a miserable state. In that department where lunatics are kept, some of the men are absolutely naked. I found one young woman nearly in the same state, chained by the waist. She had, it seems, formerly been fond of dress, and shewing herself. Mercury, im-

properly applied, is supposed to have been the cause of her derangement. Here I found one young man with the corona veneris; and I must say, that, after having visited most of the bedlams and madhouses in Ireland, and many of those in Britain, the physicians in Ireland appear to me, in general, either too profuse in their use of mercury, or too careless of the situation of their patients under a course of it. Many are, no doubt, in madhouses, in consequence of taking mercury themselves, and having it administered by quacks. To give mercury when the patient has not the means of keeping himself so warm and free from damps as is necessary, is, in the opinion of some, nearly as criminal as cutting their throat. Many of the mad-people are put in the shower-bath in the coldest weather, and like it. In the poors'-house the children are taught to read and write, and be industrious. Every one, who is able to work, is employed, and they get the half of all they earn; though in most houses of the kind, they have only a fourth.

Those in the poor's-house, who are Roman Catholics, being allowed no priest, generally appoint one of themselves to read the prayers of the day. When I entered the room where they meet

for this purpose, they were all on their knees, except one old man, a Protestant, who, it seems, hates the Catholics; and who, being a taylor, was busy at his needle, while they were all thus devoutly employed on their knees, within a few feet of him.

Among the ladies, the gloves of Limerick have long been famous. The woollen manufactory here is but yet in its infancy.

The carving on the seats of the major and minor canons in the cathedral, which are made of fine black oak, is variegated and curious; and shews that the mechanics in Ireland, in former times, were neither destitute of ingenuity, nor sparing of their labour.

The bishop, whose yearly income may be about five thousand pounds a-year, is beloved by the clergy. At a late visitation, one of them complained, "That the people were prevented from coming to his church, by the smell of the corpses in the church-yard, many being buried half above ground."

In the visitation sermon, the clergyman argued, that it is an abomination to the Lord to hope to be saved by good works: he even hinted that all who do so should be damned. This doc-

trine is, no doubt, held out by the Thirty-nine Articles, but is seldom, I believe, preached; since an Apostle tells us, that "Faith without works is dead." It is curious that, at the very time when many of the dissenters are renouncing the rigid doctrines of Calvin, the established church should be taking them up. The bishop said little, but, though more than ordinarily respectable, and, in general, free from prejudices, bishops have their peculiarities as well as others. I have seen a bishop with a numerous retinue, a well-powdered wig, lawn sleeves, silk stockings, and neither gout nor corns, yet having a patch on one of his shoes. I have my peculiarities; for I confess the patched shoe drew my attention more than the excellent dinner, the more than ordinary quantity of plate, or any thing else I saw. In a word, there is no accounting for the sentiments of individuals. The ground on which a certain chapel was built lately, happened not to have been consecrated, which, by the canon law, should have been done before the foundations were laid. This trifling circumstance rendered the chapel for some time useless. By law, prayers could not be read in the chapel till it was set apart for religious duties by the bishop; and the bishop was unwilling to appropriate it, as

the ground on which it was built had not been consecrated. This being the case, it was the opinion of some, that the chapel must come down, in order that the ground on which its foundations were laid, might be consecrated and set apart by prayer.

In France there was a law, as I believe is yet the case in most states of Europe, that no player shall be buried in consecrated ground, or allowed to take the sacrament. On finding this, and that Moliere could not be buried in a certain church, Lewis the Fourteenth sent for the bishop, and enquired, how far down the consecration went. On being pushed for an answer, the bishop replied, "Fifteen feet." "Then," replied the king, "Moliere shall be buried at sixteen." Had the bishop recollected this anecdote, he, perhaps, would not have been so dilatory in consecrating the chapel.

There are seldom any unnatural crimes here, and but few forgeries. One poor fellow, however, was hung not long ago for forgery. Being fond of mathematics, and reading about them, he forged a bill, it seems, to get money to buy books to read on that subject.

I found Dr. O'Halloran, the celebrated antiquarian, to whom I had been introduced, old, in-

firm, and confined to his chair. I had seen the Doctor's antiquities, and other productions, with his Treatise on the Head; in the preface to which, as an excuse for his writing on it, he says, "That during the course of twenty years practice, he had never been a month without half-a-dozen of broken heads coming under his inspection; and one or two skulls to trepan, that had been caused by fighting." The Doctor, who had considered the matter minutely, and has had the best information, is of opinion, that though there are considerably above two hundred thousand individuals in the county of Limerick, (which is but a small one,) yet it could be made, with tolerable cultivation, to support three times that number. There is only one circulating library here.

In his History of Ireland, the Doctor mentions, that the favourite troops of Brien the Brave, when they were interrupted in their return from the battle of Clontarf, by Fitzpatrick, prince of Ossory, and many of them wounded; the wounded men entreated that they might be allowed to fight with the rest. "Let stakes (said they) be stuck in the ground, and one of us, being tied to and supported by each of these stakes, be placed in his rank, by the side of a sound man." Between seven

and eight hundred wounded men, pale, emaciated, and supported in this manner, (says O'Halloran,) appeared mixed with the foremost of the troops.

It is said that, during the reign of this prince, the people in Ireland were so inspired with the spirit of honour, religion, and virtue, that a young lady of great beauty and virtue, adorned with jewels, and a costly dress, undertook a journey alone, from one end of the kingdom to the other, with only a wand in her hand, on the top of which was a ring, of very great value; and that, such an impression had the laws and government of that prince made on the minds of all the people, that no attempt was made on her honour; nor was she robbed of her clothes or jewels.

About the time of this prince too, the unextinguishable fire of St. Bridget of Kildare, which Giraldus, who wrote during the twelfth century, mentions, was much talked of. His words are: "Apud Kildariam occurrit ignis sanctæ Brigidæ, quem *inextinguibilem* vocant; non quòd extingui non possit, sed quòd tam solicitè moniales et sanctæ mulieres ignem, suppetente materiâ, fovent et nutriunt, ut, à tempore virginis, per tot annorum curricula, semper mansit inextinctus." In many parts, to this day, which is a relic of the

worship of the sun and fire its representative, they have very peculiar notions respecting the fire in a house, which for a long time has never been allowed to go out. In one house, I know, the people boast that they sit round a fire, which has not been extinguished, to their certain knowledge, for sixty-five years; the inhabitants having been careful to keep life in it all that time; a thing not difficult, where they burn turf. If the fire of people, many miles distant, happen to go out, they always come to this *old fire*, as they call it, to give life to the one that has happened to go out. But to return to Limerick.

It was proposed lately, to have a hundred subscribers, at five guineas each, and a guinea a-year, to erect a library, and to admit others, as readers, at what terms the subscribers pleased. When the paper went round, not above twenty could be found to subscribe. However, the aspect of things will, in all probability, soon be changed, for the inhabitants are beginning to be anxious to have their sons taught to read and write; and, so flourishing is the state of female education, that several young ladies have from fifty to sixty guineas a-year, with board, &c. for being assistant-teachers here, in ladies' boarding-schools.

As at Cork, and the other trading towns, there are numbers of Scots; so here: and, notwithstanding that nine-tenths of the people are Catholics, the Presbyterian clergyman, who is one of the hundred and eighty belonging to the synod in the North of Ireland, has a numerous, respectable congregation.

So attentive are the Methodists in this quarter to the religious instruction of others, that twelve young men, leaders of classes, leave the city every Sunday morning, summer and winter, in all directions, to sing, read, and pray, with those at a distance from the means of instruction. Methodists, it must be confessed, have, in general, laid aside drunkenness, cursing, and debauchery. It would be fortunate for them, did they, at the same time, divest themselves of spiritual pride and self-conceit. They see the mote in their neighbour's eye, but do not perceive the beam in their own. Their language to almost every one who is not of their persuasion is, "Stand by, for I am holier than thou."

It is a curious blunder of a very (literal) nature, that our Scripture-artists fall into; first, in choosing the phrase, "the mote in thy neighbour's eye," &c. for illustration; next, in their repre-

sentation of it. In a Scripture-print illustrating this passage in some of our bible-histories, one man has a castle, in a complete state of fortification, surrounded by its moat, projecting from his eye. His companion, from his tender pupil, sends forth a massy *beam*, or rather tree, that might well require a team of horses to drag it. It is certainly ridiculous to pretend to illustrate Scripture by representations so hyperbolical.

There is a canal from Limerick to Dublin, and boats almost perpetually passing and repassing.

As in most places of Ireland, the people here are uncommonly fond of tobacco; not as a soporific, which it evidently is, but as an enlivener of the spirits. It is no uncommon thing to see a smith here, at the fore-hammer, with a pipe in his mouth.

There are several fine falls in the river Shannon, a little above the city, where mills and machinery of various kinds might be erected, did not indolence, and the want of capital, prevent improvements of this kind.

Though sixty miles from the sea, the salmon-fishing at Limerick brings in above two thousand pounds a-year; and, were the water in the Shannon nearly as clear as, in general, in the rivers in Scotland, it would fetch three times that sum.

Near the mouth of the Shannon, where numbers of oysters are to be found, a crow having lately, as they sometimes do, when very hungry, put in its nib to pull out the oyster, the shell closed, and held the crow fast, till the tide came in and drowned it.

Fathers should not be too rigid. A father here was so severe, that he scarcely gave his son anything; nor would permit him even to give a double rap at the door. Glad of being rescued from such a father, the son has run into the opposite extreme; and, (his father being dead,) is now squandering foolishly, what his father had laid up with so much care; fulfilling the common observation, that what is heaped with too much care, generally serves no valuable purpose.

Those whose goodness makes them our parents, properly claim our filial respect, and not those who are so out of necessity. The duties between parents and their children, are relative and reciprocal. By all laws, natural as well as civil, it is expected that the parents should cherish and provide for the child, till it is able to shift for itself; and that the child, with a mutual tenderness, should depend upon the parent for its sustenance, and yield the parent a reasonable obedience. Yet,

through the depravity of human nature, we often see these laws violated, and, as was the case with the above young man and his father, parent and child treating one another with virulence. Through the natural impatience of youth, we, in general, see the first occasion of animosity arising from their side. However, there are not wanting examples of undutiful parents; and when a father, by using a son ill, and denying him such an education, and such an allowance as his circumstances will afford, gives the son occasion to withdraw his respect from him; to urge his begetting him as the sole obligation to duty, is talking foolishly. Mutual benevolence must be kept up between relations, as well as friends; for, without this cement, whatever you call the building, it is only a castle in the air; a thing without the least reality.

Notwithstanding all their improvements, here still remain many vestiges of barbarity. In Scotland, England, and Wales, as well as Ireland, in former times, it was customary for parish to rise against parish, county against county, and often for reasons the most insignificant, to engage in pitched battles. I chanced to be a spectator of a battle of this description in Limerick, which,

in ferocity, surpassed any thing I had seen; and, which indicates that, at a distance from towns, civilization is making but little progress. The battle took place, in consequence of a misunderstanding, a few weeks before, between two men at a neighbouring fair.

The two, having fought, but been separated, each went to his friends, and represented that he had been insulted. In consequence, hundreds on each side engaged to resent the quarrel, and that too the very first holiday. Having therefore, according to agreement, met to fight at Limerick, they began about half an hour after prayers, but were separated by the magistrates. In the evening, however, about five, the whole street again being full of people, I observed one fellow, surrounded by hundreds, without a coat, raise his arm, and grasping a thick blackthorn cudgel, about four feet long, swing it round his head, pronouncing aloud, (his companions having promised to support him,) "Jesus be praised, Jesus be praised for ever;" after which, an opening of the crowd being made, he ran down the street, with hundreds after him, armed with cudgels, to meet the opposite party. In a few minutes, hundreds of cudgels, in all directions, were employed; the

women as busy as the men. I observed one woman put in a stone at the mouth of a glove, which she tied fast, to prevent the stone's coming out, and then knocked a man on the head, by which he came to the ground. Many of the women, having tied stones in the corners of their cloaks and pocket-handkerchiefs, were employed in the same way. To the disgrace of the inhabitants, many of them shouted and applauded those that were most active, calling them by name from their windows, "Bravo! well done!" while they hissed those disposed to be quiet. In the evening, great numbers of boys, some of them not above twelve, in imitation of the men, were fighting in good earnest, with sticks, scarcely any preventing them; except the magistrates, who were going about, taking the sticks from them. It was ten at night before the streets could be cleared. In a public-house into which I had stepped, to see what was doing, a crowd being about the door, I found numbers of both sexes employed in clipping the hair, clotted with blood, from the heads of the combatants; and several shirts in the house red and stiff with blood. Man is, perhaps, the only animal that bleeds at the nose, though in health.

In fairs, five or six hundred men often meet and

fight. When any of the parties begin to retire, the other follows with sticks and stones; so that, if persons be killed, it is often very difficult to fix on the person who committed the deed. When a fight begins, he that intends to join any of the parties, if he has not a good stick, generally seizes the first he sees; the occasion often of a new fight.

In a word, with great numbers in Ireland, fighting continues fashionable, and has grown into a habit. Care, however, should be taken not to let our inclinations run up into any hurtful habit. As the passions of young men are warm, and their imaginations lively, it would be wrong to endeavour to tie them up from the pursuit of innocent pleasure. But those among them that think at all, can never form a more useful and happy resolution, than not to suffer themselves to be drawn into any habit, except those that are of the useful kind. To acquire a habit of being quarrelsome can serve no good purpose.

In Limerick I had the misfortune to be bitten by a monkey. Not having had an opportunity of examining the pouch, or bag, about the chops of monkies properly, and, having in eye that part of Gulliver's Travels, where the monkey is represented as taking Gulliver to the top of the house;

and, having squeezed something out of its pouch, cram it into Gulliver's mouth, I gave a monkey, which happened to be in the house where I was, a variety of things, which it soon ate up; and, among the rest, some figs, of which it seemed extremely fond. The gentleman to whom it belonged, told me that, although it had snapped up all the figs by the mouth, they were not in his stomach, but in its pouch, or bag: and, to convince me of this, took the monkey, and, from one of the sides of its chops, forced out some of the figs. Though it allowed him, and can at any time, with the help of its foot, squeeze up the food lodged in its chops, the monkey would not suffer me to force up any thing from the other side, but bit me; imagining I was going to take the figs back and eat them. They have taught it to imitate a variety of sounds. Its conduct in mimicking these put me in mind of a clergyman I have seen in Scotland, who got a good living from a certain patron, for having acquired a facility in uttering the sounds of different animals, particularly lap-dogs; to do which, the reverend gentleman often crept under the table, sofa, &c. and made those, who did not know he was there, imagine that some strange cur had got into the house. I could mention names, but prudence forbids me.

Mutianus, an antient author, says, that he had seen monkeys playing at chess. If monkeys be capable of this, why are they not shewn at London doing this? When viewing the monkey, I could not help reflecting that the inferior animals have many advantages which man has not. They do not require the clothes, defence, and conveniences, which we need: nor are they obliged to invent, to learn, and exercise the arts necessary for these purposes. At their birth they bring with them every thing they want; or, at least, have only to follow the instinct, natural to them, to obtain all that can make them happy. This instinct never deceives them: it is a constant, sure guide; and, as soon as their appetites are satisfied, they are perfectly content. In all these circumstances they have the advantage of man, who must invent, labour, and receive instructions, or he would remain in perpetual childhood, and could scarcely procure the necessaries of life. His instinct and his passions are not sure guides to him. He would be wretched were he to give way to them. Reason alone, and its consequences, make the essential difference between him and the brutes: it supplies all deficiencies, and, in other respects, gives a superiority, which they can never attain. By means of this faculty

he obtains every convenience, and multiplies the pleasures of sense; it ennobles them, and makes them so much the more sensibly enjoyed, as he can render his desires subservient to reason. His soul is capable of pleasures entirely unknown to animals; pleasures which spring from wisdom, science, virtue, and religion; and which infinitely surpass all those of which the senses are the organs. He makes continually new discoveries, acquires farther lights, and makes boundless progress in the road to perfection and happiness: whereas the beasts are always confined within their narrow limits; never invent nor improve, nor ever rise above animals of the same species. It is reason alone which gives man the superiority over the brute, and it is in this that the excellence of human nature mostly consists. To make use of our reason, in order to ennoble the pleasures of some, and to enjoy more and more those that are intellectual; this is what distinguishes man—this is the end fo which he was created.—But not to wander too far.

Though there are many pious people in Limerick; yet they are not all so. A beautiful young woman here, not long ago, went off with an old nobleman, notwithstanding that her husband is young and

handsome. I mention this, because, of all the whims which enter into the heads of women, and, if we can believe old batchelors, there is scarcely any whim which does not enter into the heads of some of them; that of a young woman choosing an old man in preference to a young one, is what never enters into their heads.

When I left Limerick, and was proceeding through the county of Clare, to Killaloe, my next resting-place, I found a countryman sitting by the way-side, counting his rosary. After he had gone round it three times, and said some Pater-Nosters and Ave-Marias, he told me that he had counted it fifteen times every day, for many years; and trusted in God, that nothing would ever happen which would prevent him from performing a duty so important. As the man could not read, and the beads in his rosary, by being of a more than ordinary size, called up to his mind certain of the patriarchs, prophets, and apostles, I advised him to be careful in imitating the piety and virtue of these; if he wished to be happy either here or hereafter. On giving him this advice he said he would think of it, but must consult the priest, who had, as he termed it, his soul in keeping.

At Donoss, between O'Brien's bridge and

Limerick, the Rev. Mr. Massy, the rector, has tithes to the amount of seven hundred pounds a-year; while the salary of the school-master is only two pounds. Some parishes in the interior, as well as the south of Ireland, have neither school nor schoolmaster. Where parishes have a school-master, they have often neither house nor garden. This circumstance, and the little encouragement otherwise given to school-masters, naturally damps their ardour, compels them to betake themselves to other pursuits, and bestow little trouble on the improvement of their scholars. Proceeding up the banks of the Shannon, I arrived at

KILLALOE;

Of which the Hon. Robt. Tottenham, brother to Lord Loftus, is bishop. The cathedral is small, without any organ, and there is generally no person either to instruct the clergy, or the people, except the Rev. Mr. Allan, who is the bishop's curate, and who keeps a school. It is no uncommon thing in Ireland to see cathedral churches without an organ. In the Archbishop of Cathel's church, it seems, there is none. The bishop here, however,

who has a noble palace in the midst of a park, containing above two hundred acres of excellent land, is extremely humane. When a blind man came to him, soon after he was made bishop, to ask something, the bishop gave him a guinea, desiring him to come every month, and he would get the half of that sum. When the bishop heard that a poor man had lost his cow, he sent him seven guineas to buy another; that being the value of the one that died: and, having learned that many of the poor had not a sufficient number of blankets to cover them in cold weather, he sent and bought a hundred to be distributed among them.

The late bishop erected a school of industry for poor children here; and, among other things, paid a school-master to teach the Roman Catholics their own catechism. The present bishop continues the salary.

There belong to the bishopric a dean, archdeacon, vicar-general, chancellor, and many others, who all receive considerable revenues from it; but who are scarcely ever seen here, except when they come to receive the money. One item of the bishop's income is the tenth of the eels caught in the river, at Killaloe.

Dr. Parker, rector of Castleton, who lives on the

banks of the Shannon, has a beautiful house and farm on a long lease, and a right, at the end of it, for any improvements whatever that may be made. The doctor, who gives employment to many, in draining, planting, inclosing, levelling, building, and the like, will (which is said to be his object) be able to give in an account, at the end of the lease, equivalent, if not greater than the whole value of the farm.

While standing, not far from Killaloe, observing a stout young fellow driving out manure in baskets on a horse, and a young woman stooping and spreading it with her hands, Major P—— came up, with his lady and parasol, in a gig; and, with much complaisance, entered into conversation with me. But, when I hinted, among other improvements in each county, the propriety of raising a subscription to buy something with prongs for spreading the manure, and preventing women from the humiliating employment of doing it with their hands, and said I was certain that every feeling person would be glad to give less or more, the Major, who has extensive estates in this corner, sneaked off, without saying a word.

A few miles from Killaloe, on my way to Woodford, I found high words, which ended in blows,

between three men with some pigs and cows, on the one side, and two men on the other. The three men were the tithe-proctor and his assistants, who were carrying cows, calves, pigs, and the like, to the pound-park of the parish; and the two other were the sons of tenants in the vicinity, who would not permit the tithe-proctor to carry off the cow of a widow in their neighbourhood, who had got a few shillings in arrear to the parson.

In every parish there is a pound-park, to which they take the cows, pigs, calves, and the like, of those who are in arrear for tithes. In eight days after the cattle have been in pound, if the owner do not come and relieve them, by paying the tithe and other expences, the cow, or whatever it may be, is sold to the highest bidder; and the balance, if any, after paying what had been due, and all expences, is given to the person to whom the animal, or thing, belonged. There is generally also a pound-park in the parish for the landholders; and middlemen, or receivers, do the same when there happens to be any arrear of rent. One of the young men, opposing the tithe-proctor, had his head tied up, which had been bruised in defending the widow's cow. The young man argued that the widow, though industrious, was poor; that she

had a number of children to support; that she had no money, and only that cow to give them milk; and that the rector, who has many hundred pounds a-year for doing nothing, was more able to want the few shillings than the widow was to pay them. While I was speaking to the tithe-proctor in behalf of the poor widow, the young man went off with the cow; nobody preventing him.

A tithe-proctor, in this part of the country, having become extremely troublesome, and often raised more than double what he had to pay the rector, the heritors and tenants came to a determination to pay no more than he had bargained to pay the rector for life. This becoming a process at law, it was found that the parish is bound to pay no more than the clergyman had agreed to take from the tithe-proctor; but that some one of the heritors must put that sum yearly into the rector's hand, which the heritors, in the present instance became bound to do; and the tithe-proctor was found to have no right to the tithes nor the profits, notwithstanding a written agreement with the rector. He that catches at more than belongs to him, justly deserves to lose what he has. Yet nothing is more common, and, at the same time, more pernicious than this selfish

principle. It prevails from the king to the peasant; and all orders and degrees of men are, more or less, infected with it. Monarchs have been drawn in by this greedy humour to grasp at the dominion of their neighbours. If the kings of Persia had been contented with their own vast territories, they had not lost all Asia for the sake of the little petty state of Greece. The tithe-proctor had been covetous and greedy of exorbitant profits, and therefore lost the whole.

For about twenty miles above Killaloe, the Shannon forms itself into a lake, in some places from two to three miles broad. The ground rising gradually from its banks gives a beautiful variety to the country all around.

At Mount Shannon, where was once a linen-factory, the inhabitants are all Presbyterians. The manufactory was, however, some time ago, given up, and the village is going to ruins; he who set it going, being dead, and the property squandered by his son and heir.

About half way betwixt Mount Shannon and Woodford, to which I next directed my course, there being no public-house near, and the evening approaching; at the recommendation of a priest, with whom I fell in, I put up at a farmer's near the

road, who has a numerous family. When the mistress of the house, who was extremely hospitable, shewed me where I was to sleep, I found three beds in the room, and, in one of them, two fine young women, her daughters, fast asleep. Having appointed me what she termed their best bed, she went away. The good woman and her husband, however, came soon after, and occupied the one next to that in which I lay. Being good Catholics, and seemingly not bad Christians, before they lay down, each of them muttered some Latin prayers, crossing their forehead, breast, and farther down, several times, both at the beginning and end of each prayer.

In the morning, when I awaked, the good man and his wife were gone, as were also the two young women; but a beautiful girl, another daughter, about seventeen or eighteen, who had been at a wake in the vicinity a part of the night, lay on the bed in which her sisters had been. Having awaked while I was shaving myself, she said, "Good morning, Sir;" begged to know whether I wished for a little hot water or any thing, and sat up in bed a considerable time, repeatedly enquiring if she could be of any use. And such is the innocence and simplicity among the people in this part of the

country, that she felt no shame; nor seemed to think there was either impropriety or danger in being in bed in the same room with a man she had never seen, except a few minutes at supper in the evening.

On enquiring what they did at the wakes? she told me, while she lay a-bed, that some go there with their faces blacked, and men in women's clothes; that various amusements are introduced, even where they have no whiskey. At one of these amusements, which they call, *mending the old coat;* she told me that a coat is spread on the floor, and that two persons, a young man and woman, sit down, and pretend to mend it, while the rest are dancing in a ring around them, wheeling sometimes one way, and sometimes another. At length, the young man and woman get up, then kiss, and join in the dance; that another couple sit down and do the same; and so on, till all have mended the old coat.

Though they have no manner of acquaintance, or relationship to the dead person, young people, she told me, sometimes come a dozen miles to a wake. The priest, having given to the dead the extreme-unction, and prayed for the repose of the soul; they think that all will be well with their

departed friend, and that grief would be improper. Hunt the slipper, and blind-man's-buff, are also common amusements. On some occasions, where there is plenty of whiskey, the singing and music stop, and the old women set up a howling for the dead in general; at which, if they please, young women may learn to howl. At wakes they sometimes introduce legendary tales. Amusements of this kind are also common in some parts in Scotland, even to this day, in the winter-evenings. What are now called Ossian's Poems, were the tales which the people repeated at their fire-sides, and meetings in the winter-evenings; and which they repeat even yet, where they cannot read, and do not know that these poems are published.

There are some excellent tracts of land betwixt Mount Shannon and Woodford, seemingly in the same state in which it has ever been since the days of Noah. These, and the like, with tolerable cultivation, might be made to support thousands of families; the grain not necessary for the new settlers, could easily be shipped off by the canals connected by the river Shannon, either to Limerick or Dublin, where it would be sure to find a ready market.

Here I observed a girl with an orison and gospel

hung round her neck, given her by the priest to keep away, as she expressed it, "O'er canny neighbours;" meaning witches, &c.

Near Woodford, some poor people are settling in the hills and bogs; but their cabins and little farms are too often taken from them, in the course of a few years, by middlemen and rich monopolizers.

The justices of the peace, in this part of the country, generally appoint people to go and search where they suspect distilling to be carried on. Hence whiskey and distilling-utensils are seized here; not by the excise and revenue officers, as in Britain, but by those appointed by the justices, and not improperly called *still-hunters*. Though a lucrative, this is by no means a pleasant business; for, not many years ago, a person having taken and destroyed many of their distilling-utensils, more than half a dozen of them, considering themselves as robbed, and him as a robber, followed him, and knocked out his brains. There is a heap of stones near Woodford, on the spot where this happened, and many, as they pass, throw a stone against it to this day. A country-man, who overtook me near it, carrying a great stone, said he was surprised, as I was a stranger, that I did not throw a stone at it; to contribute my mite in perpetuating a deed which

had cleared the country of their greatest scourge and oppressor. He told me, that only one poor old man was hung for the deed; though half a dozen were proved to have been concerned in it; and that this man, on the scaffold, in his address to the multitude, who considered him as innocent, among other things advised them who had come to see him hung, to attend to what fortune-tellers say; for that one of these, more than forty years before, had told him that he would be hanged.

Information against criminals and enemies of the public is, in itself, not odious: but the circumstances and manner of doing it often make it a vile and detestable employment. He that accuses another for the sake of a promised reward, whatever he gets by the bargain, is sure to lose his reputation. For indeed the most innocent company is not safe with such a one in it; nor the neighbourhood secure in which he lives. A villain of this stamp, whose only end is *getting*, will as soon betray the innocent as the guilty; let him but know where there is a suspected person, and propose the reward, and he will scarcely fail to find him out. We have no small comfort concerning this sort of people, when we consider how improbable it is that they should prosper long: for he that can betray another

for the sake of a reward, must be a man of such bad principles, that it cannot be for the interest of any community to encourage him to live amongst them. Besides, he himself will not be contented with one single villainy, and there is little fear but he will, sooner or later, provoke justice to inflict on him, at least as great a calamity as he, by his malicious information, has brought upon another.

There was an iron-work at Woodford, not many years ago; but there being no coal in the country, and not much wood, it was given up.

It is surprising that Sir Thomas Bourke, the lord-paramount of this village, and who, with many of the proprietors of land around, has been at much pains in planting, does not know that, where the soil is damp, as is the case in many places here-abouts, except aquatics, it is better to put the young plants on the surface, and dig up earth about them, than to dig and plant them in trenches, as he has done. Much depends on adapting the plant to the soil. When trees are planted in trenches, where the soil is either wet or thin; by the roots coming soon in contact with the soil below, the tree generally becomes stunted, and soon dies. On the other hand, when the roots are placed on the surface, and earth heaped up about

them, the tree has a greater chance of thriving, as it is long before the roots perforate down to the cold, wet soil, and by their being above ground, and exposed to the genial rays of the sun, they grow much more quickly. Nor do they seem to know hereabouts, that the *quincunx* method of planting affords much more room for the growth of the plants, than when these are planted directly opposite to one another in the common way.

In a house, into which I stepped, between Woodford and Eyrecourt, I found they had been teaching a dog to smoke tobacco. He held the pipe tolerably well, and seemed to relish it. I had seen dogs, horses, cats, pigs, and monkeys, fond of spirits and strong beer; but never before had seen a dog smoking. It is not uncommon for the people of these parts to learn their dogs to chew tobacco; and for goats, in most places, to steal and eat it. Tobacco, being an herb, and a bitter, goats are fond of it; but, being a strong soporific, they generally soon fall asleep after they have eaten much of it. Goats have been found to break cannisters and tobacco-boxes with their feet and horns, for the sake of the tobacco, and to tear bladders, and lick up the snuff which had come out of them.

As to the sagacity of dogs, it has been remarked

in all ages. Pliny, an ancient author, speaking of their sagacity, mentions a dog that, in the midst of an assembly at Epirus, flew at one of the company, and could scarcely be restrained from taking him by the throat. While the people were wondering what could be the cause of this antipathy in the dog, the person confessed that he had murdered the dog's master; nobody, till then, knowing who had committed the deed.

Besides the sagacity of Tobit's dog, it is well known, that on the return of Ulysses to Ithaca, from which he had been absent twenty years, (including the ten years of the Trojan war,) notwithstanding the difference in the appearance and dress of the good old man, and that neither his wife Penelope, nor those about the palace, had any idea that it was Ulysses, an old dog recollected him; and, though scarcely able to move for age, went up to welcome his return.

Though dogs be reckoned unclean by the Mahometans, and driven from their houses, yet the same people establish hospitals for dogs, and allow them a daily portion of food.

The following ludicrous anecdote of a dog is mentioned on the authority of Lackinton, which,

from what is known of the sagacity of these animals, seems not improbable.

Mr. C. Hughes, a player, had a wig, which generally hung on a peg, in one of his rooms. To accommodate a brother player, he one day lent the wig to him; and, some time after, called on his friend. Mr. Hughes had his dog with him, and the man happened to have the borrowed wig on his head. After some conversation they parted; but the dog remained for some time behind, looking full in the man's face, then making a sudden spring, he leaped on his shoulders, seized the wig, and ran off with it as fast as he could; and, having reached his home, with the prey in his teeth, endeavoured, by jumping, to hang it up in its usual place.

The same dog, one day passing through a field in the skirts of Dartmouth, where a washerwoman had hung out her linen to dry, stopped and surveyed one particular shirt with attention; then seizing it, he dragged it away through the dirt to his master, whose property it happened to be.

In this part of the country I learned that the other year, about Christmas, when they had laid a good old ripe cheese on the table, before the

fire, and were about to cut it, a bat, (the only bird that has teeth, brings forth its young alive, and suckles them,) came out of a hole in the cheese, and flew about the room.

EYRECOURT.

At Eyrecourt, a village containing about one thousand inhabitants, and which is about fourteen miles from Woodford, Colonel Eyre, of Eyrecourt, has a pack of seventy or eighty hounds in a kennel, within a few hundred yards of the parish-church. The howling and barking of these is, not unfrequently, heard by the people at their devotion ; and sometimes found to drown their voices, while singing psalms. The dogs, not unfrequently, set up an uncommon howl, when they hear the psalms begin. The rector of the parish can certainly oblige the colonel either to remove the kennel from the church, or the church from the kennel. But the parson has generally some favour to ask of the squire. Besides, the colonel has interest, and the reverend gentleman has, it seems, sons not yet sufficiently provided for in the church.

The road from Eyrecourt to Clonfert, to which I next directed my course, is turned shamefully about, to enlarge a certain great man's park. The direct, and by far the best line, is straight through the middle of the park, which, as it saves nearly a mile, was the road, till lately. But, what will not dinners and dozens of wine accomplish? The great man *asked*, and the gentlemen of the county of Galway, in compliance with an unreasonable request, *ordered* the good old way to be stopped, and every one, poor or rich, be they on foot or on horseback, to go round; thus sacrificing the good of the public to that of an individual, and making the law a public, open, and daily robber.

On the way to Clonfert, within two hundred yards of the cathedral, I found some people killing sheep, working among potatoes, and engaged in other occupations, during the time of public worship. When I mentioned this to the bishop, he told me that the greater part of the people in the country, being Catholics, generally do on Sunday what they please, and will not be restrained; remonstrances against their conduct, from Protestants, generally making matters worse. It is a bad sign of the morals of a country, when the

people *do as they please*, and will not be prevented. If such conduct continue, and even bishops are obliged to wink at it, what is to be expected?

CLONFERT.

HAVING stayed some time at Clonfert, I found the bishop hospitable and kind. His Lordship, who has here an income of at least five thousand pounds a-year, seems to deserve it; and although the country, in general, is neither beautiful nor well-improved, yet owing to the fertility of the soil, in the immediate vicinity of the cathedral, and the planting and improvement about the bishop's palace, Clonfert seems a little paradise. His lordship has an extensive domain, and some hundred acres, belonging to the see, in his own hands, mostly in grass, and well stocked with cattle.

Though bishops in Ireland, as, I believe, in most countries, cannot let their lands much longer than their own lives; yet, there being a clause in the act excepting bog, and what is denominated useless land, his Lordship has let to his son and only child, who is a clergyman, a thousand acres of bog,

belonging to the see, on a lease of sixty-one years; and, having entered into a contract with government, to supply some barracks in the vicinity with fuel, he cut deep drains, at right angles, all through, and round the bog; and the turf cut from these drains supplied the barracks. The thousand acres are now drained; and let at five shillings the acre, on a short lease. So that the son, having a sixty-one years lease from the father, and laid out nearly a thousand pounds on draining, &c. has already three hundred pounds a-year, for what was lately scarcely worth as many pence. And, as the ground must gradually become more and more valuable, it is probable that this lease to the son, or his heirs, long before the end of the sixty-one years, may be a good thousand pounds a-year; and, at the end of it, not a bad thing for the then bishop. In the mean time, the granting this lease has afforded employment to many of the poor, added beauty to the county, increased the quantity of food for mankind, and otherwise done good. It is fulfilling the end of our creation when we do good to the bodies as well as the souls of men; and frustrating it, when we suffer opportunities of doing good to escape us. Why do not the other bishops in Britain and Ireland, who have waste

ground, act in the same way? It would find employment for the poor in these trying times, and especially benefit themselves.

The law preventing bishops, and the clergy, from letting improved lands much longer than their own lives, is extremely proper. The bishop of Clonfert, for instance, has only twenty-six pounds a-year for a farm, belonging to his see, in the parish of Moore, which fetches eight hundred pounds; a former bishop having given a lease of it, renewable for ever, for that sum annually.

When at the bridge of Shannon, only a few miles from Clonfert, I went to see The Seven Churches; a place so called, because, besides the round tower, and a Protestant church at it, the ruins of six or seven religious buildings are still visible. As at St. Patrick's Purgatory, a small island in Loch Derg, near the Bay of Donegal, people come hundreds of miles to perform pilgrimages here; and thousands believe that the waters of a well, at the ruins, gives the blind their sight, and makes the lame to walk. They also believe, that those buried near the ruins have the half of their sins forgiven, and that the soul only remains half the time in purgatory it otherways would. If a dead body be once brought to the

churchyard here, many believe that no power on earth could take it out again. Fortunately, there is burying-ground enough for several counties. Those who come from a distance, often wake the corpse in a lonely house in the vicinity. On such occasions, they generally take care to have plenty of whiskey. Daily prayers are put up for the dead here; and, on Good-Friday, thousands are to be seen prostrate over the graves of their friends, praying for the repose of their souls, and for their speedy escape out of purgatory; and people on pilgrimages often go round the well a number of times, on their bare knees.

There is a place in Ireland, much frequented by pilgrims, (I forbear mentioning names); where, when ordered to do penance round it, on their knees, two hermits generally do it for them, praying, all the time they walk, for their employers. The knees of these hermits are so hard, that they now feel no pain; and, from practice, they can walk nearly as well on their knees as on their feet. Were I condemned to walk a mile on my bare knees, I certainly would rather pay money than do it myself; the effect produced by either being the same.

In this, as in many parts of Ireland, for the spitting of blood, they take dandelion, (*dens*

leonis,) which the common people call heart's-ease; and straining the juice of two or three handfuls into half a pint of spirits, take a little every morning, fasting. Here, and in various parts, they apply poultices and fomentations of hemlock, for discussing old scrofulous and stubborn swellings. Poultices of this kind, I have good reason to conclude, have been applied with success to swellings in the breast, arising from the putrefaction of milky particles. The Author of Nature never would have caused hemlock to grow, had it not been good for something.

When they mean to praise a priest, they say, in this part of the country, "He is as good a man as ever turned a back to an altar."

SHANNON BRIDGE.

At Shannon Bridge there is a small fort, and some pieces of artillery. While I was on the banks of the river, looking over my notes, and marking the ideas which the surrounding objects suggested, Captain Levy came to me; and, without any apology, took me up as a spy. The Captain insisted on having my book of notes, in which I was

writing, and which he examined with care: seeing nothing in them of a treasonable nature, he, in about an hour, returned them to me, telling me I was at liberty to go where I pleased. On this, his attendants, who, I found, had come to guard me, seemed sorry at what he said; they having entertained hopes that they should be sent to guard me to Dublin, if not to London, and be well paid for their trouble.

As there are water-falls in the Shannon, at Shannon-bridge, which impede the navigation, they are digging a canal, and making docks here and there, which will add much to the conveniency of water-carriage in this, as well as through the interior of the country.

In France, at the locks on their canals, the floodgates are of iron: the Romans introduced whatever improvements they found among those they had conquered. Why do not we incorporate with our own, the ingenious arts and economical plans of other nations? Floodgates of iron at the locks of our canals have not been introduced in Britain.

About half a mile from Athlone, my next resting-place, I found myself completely beset with beggars; yea, so much so, that my poney (some of them being extremely importunate,) found him-

self impeded in proceeding. One would think that, at least, half of the inhabitants in Ireland are in a state of beggary. The increase of paupers in England is alarming, but not so much so as in Ireland. In Queen Elizabeth's reign, with a population of six millions, England had only two hundred million of paupers. Now, at a medium, every seventh or rather sixth person, is a pauper. At the celebration of the late jubilee, more than half of the inhabitants in the parish of Hampstead, near London, applied to receive the donations of the liberal minority; and, in many parishes, at present, nine-tenths of the inhabitants are relieved by the tenth part. One of the beggars, to whom I had given a few halfpence, (a decent, but poor-looking woman, told me,) as I approached Athlone, that she had changed the saint to whom she used to pray, for St. Matthew the Evangelist, who she was glad had heard her, and induced me to give her something. There were thirty thousand gods worshipped in Greece and Rome, in the days of St. Paul; and, I doubt not, but there are nearly as many saints worshipped, at present, in Ireland, every Roman Catholic having one, to whom, in a peculiar manner, he prays, and looks up for protection. The poor woman told me, that, having

long prayed to the saint she had chosen, without having her prayers answered, she had turned him off; and hoped the one she had chosen would be more kind. Musing on the ignorance, credulity, and poverty of the poor Catholics in Ireland, and wishing that the lamp of religion might, somehow or other, be made to burn more clear among them, I arrived at Athlone, a town of considerable extent, and nearly in the centre of Ireland.

ERRATA.

Page 339, line 7, *for* "two hundred million," *read* "two hundred thousand paupers."

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END OF VOL. I.

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